A Century of Faith

By Charles L. White

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A century of faith

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THE AMERICAN BAPTIST HOME MISSION SOCIETY
NORTH AMERICA
FOR CHRIST
1832

Rev. JONATHAN GOING, D. D.

A CENTURY OF FAITH

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By
CHARLES L. WHITE, D. D., LL. D.

With an Introduction
By
President AUSTEN KENNEDY de BLOIS

Centenary Volume

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To

MY WIFE

Whose Loving Devotion
Has Inspired Me in the
Writing of this History

PREFACE

I have been asked to narrate and interpret the spiritual achievements of the great hosts of missionaries who have labored in the service of The American Baptist Home Mission Society for the past hundred years.

In the preparation of the earlier chapters, much assistance was received from the Jubilee Volume in which Dr. Henry L. Morehouse described the devoted labors of those who nobly served in the difficult days of the expanding frontiers.

I desire to acknowledge my indebtedness to Dr. Rivington D. Lord, Dr. Austen K. de Blois and Dr. Frederick Lent, the Committee of the Board of Managers, to counsel with me concerning the preparation of this History; also to Dr. Bruce Kinney, Dr. George E. Merrill, Dr. George Rice Hovey, Dr. Lemuel C. Barnes, Prof. Benjamin Brawley, Mr. Samuel Bryant, Dr. Alfred Williams Anthony, Dr. Benjamin D. Weeks, Dr. William R. King, Rev. Coe Hayne, and other friends, for their valuable aid.

Especially am I indebted to Dr. Charles S. Detweiler, whose researches published in a survey of *Northern Baptist Missions in Mexico, Twenty Years in Cuba,* and *The Waiting Isles,* have been drawn upon freely with his generous permission.

It is a pleasure also to recall the helpfulness and courtesy of Rev. William Jacob Cloues, librarian of the Newton Theological Institution.

This volume, however, could not have been prepared in the time available had not the Board generously assigned Miss Susan T. Keese, its recording secretary, to the task of research. The data gathered was extensive, rich, and ably arranged, and her wide reading, intimate acquaintance with the Society's work, and a rare spiritual intuition, amply qualified her for the valuable assistance rendered.

As I write these lines, I see again the faces of the many fellow workers and colleagues who nobly served their generation according to the will of God and made their contribution to my general knowledge of missions. I remember, too, with satisfaction the great number of missionaries, secretaries of my own and other denominations, members of the Board, Christian educators, and editors of religious journals, with whom I have studied the constantly growing and changing home mission work in North America and its neighboring republics. These friendships and contacts have helped to clarify my knowledge of the past hundred years and to anticipate the missionary trends that reach forward into another century.

C. L. W.

March 1, 1932.

INTRODUCTION

Home mission organizations in America were essentially a product of the earlier years of the nineteenth century. It was during that period that the great emigration westward commenced. Men went forth to conquer a continent. So the object of all home mission enterprise has been to capture a continent for God.

Prior to 1832 there were several Baptist State conventions, recently formed, that fostered sporadic mission undertakings in newer sections of the country. This was notably true of the Massachusetts Baptist Missionary Society, which was organized in 1802 for the express purpose of reaching with the gospel the destitute sections of our own land.

In addition to the scattered efforts of various groups there were a number of courageous pioneers who acted as independent missionaries, traveling in wide areas, preaching a vigorous and awakening message, ministering to the sick and sorrowful, and acting as pastors-at-large to multitudes of people amongst the new settlements.

The significance of the organization of The American Baptist Home Mission Society lay in the fact that it united the whole body of churches, North and East and South, in a single fraternity for the accomplishment of a single exalted purpose, the Christianization of the West.

At the present time there are more than two hundred of the strongest Baptist churches of the middle West and far West, as well as a great number of smaller churches, that owe their origin to the labors of missionaries of the Society. Today the activities of the Society stretch out into an immense territory in the West and South, and into Mexico, Central America, and the islands of the Caribbean.

Evangelism and education have always been the outstanding phases of the work, always the two foci of our home missionary ellipse. The elements of teaching and preaching have been constantly present. The school and the church have cooperated in all spheres of effort. Evangelism and education have been the twin agents of constructive Christian endeavor in the plans and work of the organization. To bring human souls into the presence of their Redeemer, and to train souls for effective Christian living, have been the determinative working principles.

No one can read the illuminating pages of this History without realizing that the Home Mission Society has been singularly fortunate in the strong personal leadership which it has enjoyed. This has been true both at headquarters and in the field. An heroic self-devotion to the upbuilding of the kingdom of Christ has been the keynote. These valiant Christian heralds have been bringers of grace, mercy, and peace to the destitute and sinful. They have been purveyors of the unsearchable riches of Christ.

In the beginning of things the exceeding great labors of " the old pioneer," John Mason Peck, carried every sort of helpful moral and spiritual agency into the needy settlements of Missouri and Illinois. So the sacrificial ministries of Isaac McCoy at Fort Wayne, of Allen B. Freeman at Fort Dearborn, of Thomas W. Merrill in Michigan, of his brother, Moses Merrill, amongst the Indians of Nebraska, and of Ezra Fisher and Hezekiah Johnson in the far Pacific region, were formative and inspirational. The zeal of such men as J. S. Murrow amongst the Indians of the Southwest and J. N. Williams amongst the French of the Northeast was typical of the spirit of many consecrated missionaries in the lands that lay between these two extremes. Though in most instances they " went out not knowing whither they went," they found a country and a calling and a strenuous life-task in the employ of the Great Master.

The secretaries at the home base have been men of vision. Jonathan Going, Benjamin M. Hill, J. S. Backus, Nathan Bishop, J. B. Simmons, and Henry L. Morehouse were wise guides and able builders of men and institutions. Dr. Charles L. White, who in these pages refrains from extended reference to his own personal work and influence, exercised a vigorous leadership as the executive secretary of the powerful and complex organization of the later years. His clearness of vision and quiet, yet firm grasp of all problems, however varied and intricate, enabled him to carry forward a strong administration of the Society's affairs. The invested funds were greatly increased by gifts and annuities secured largely through Doctor White's judicious and continued efforts. The achievements wrought by his skill in organization and his comprehensive knowledge of the diversified problems which have challenged his attention, have been solid and permanent.

Those who know anything of Baptist history in America cherish the names of E. E. Chivers, Malcolm MacVicar, George Sale, N. B. Rairden, C. A. Wooddy, Dwight Spencer and other rare and forceful personalities, who wrought in wide fields of influence with joyous zest, and always " with an eye single to the glory of God."

The Society has been busy in multiform activities. These have increased year by year and decade by decade. Those who read carefully this record of its life and growth throughout a century of history cannot fail to be astonished at the breadth of its aims, the vast area of its operations and the variety of its beneficent labors. " New occasions teach new duties," and the Society has kept abreast of the times by meeting such new problems, new needs, and new demands as an advancing and ever more intricate civilization has created. The present volume traces in vivid yet succinct fashion this amazing development.

Nevertheless the Society has held unswervingly to its original aim. In the midst of the growing differentiation of plans and interests, it has been true to a single ideal, integrating all lines of labor into a central and unifying purpose, the building of the kingdom of Jesus Christ.

The Society has been heartily cooperative in all of its manifold labors. Although definitely Baptist in name, policy, and spirit, it has never been sectarian or divisive. Especially in the last twenty years it has emphasized the value of brotherly cooperation in all missionary plans and work.

Its relations with the Woman's American Baptist Home Mission Society, The American Baptist Publication Society and other national Baptist organizations, with the various State conventions and city mission societies in their growing strength and ever-extending influence, and with the organized activities of other denominations, have exhibited an admirable genius for understanding sympathy and an attitude of fine cooperation. The author of this volume served for six years, with wisdom and efficiency, as the president of the Home Missions Council, whose membership is composed of leaders in many Protestant denominations. He was chiefly responsible for the organization of the Associated Home Mission Agencies.

The Society possessed at the beginning, and has always retained, the pioneering spirit. The pioneer is one who has the vision of a great new need, and who goes forth to greet the vision and to meet the need. From the days of Hübmaier and Hans Denck, of John Smyth and John Bunyan, of John Clarke and Roger Williams, Baptists have been unterrified spiritual adventurers.

The pioneer spirit has persisted. The Baptists are the most democratic of all denominations, and democracy urges freedom of action as well as freedom of conscience. The entire history of our missions and of our missionaries in America attests the truth of this fact. Baptist missionaries have always been amongst the first to embrace new opportunities, and to enter new fields.

The call of the cities, the challenge of the rural regions, the ever more serious problem of the "new Americans," the need for a quickened and enlarged ministry amongst the Indians and Negroes, the demand for more vigorous leadership in social centers, the opening doors that are presenting themselves in Spanish America, and the persistence even yet of frontier conditions in six or seven of our Western States, furnish a program for fresh pioneering enterprise of the most urgent character. The secretaries of the Society and the Board of Managers are considering these fields of work, with their difficulties and their opportunities, in a profound sincerity of purpose. They are prepared, if the means are made available by the churches of the denomination, to enter upon a new era of determined effort for the evangelization of our country.

This careful and accurate account of a century of missionary labors in America will aid in the achievement of the purpose that has just been indicated. It provides thoughtful men and women with a compact body of information and instruction.

Doctor White undertook and prepared this History at the request of the Board of Managers of the Society; and when it was submitted to them in its completed form, it received their unqualified and hearty endorsement, and its publication was authorized.

It seems to me that the author has been singularly happy in his clear delineation of two or three essential principles that have undergirded the development of our home missions. Let me call attention to these in closing, that they may serve to emphasize what I have already said.

One of these significant principles of action may be described as the prophetic element. The heroes of pioneer days brought to their task a startling clarity of vision in meeting such serious problems as the increasing flow of immigration, the founding of institutions, and the establishment of a new and vigorous, yet often turbulent, type of civilization. In some respects " they built better than they knew," but in general they built according to an accurate foreknowledge of coming events and tendencies. This fact, a very remarkable fact, is stressed in the earlier chapters of this volume.

Again, the presence of the evangelistic passion in the hearts of the missionaries runs like a line of living light through all the pages of this History. The vivid comprehension of two elemental facts, the fact of sin and the fact of grace, and the invincible determination to rescue souls from sin through the grace of Jesus Christ, the " will to save," furnished a vital schedule of service that has produced great and gracious results in all the widely scattered fields.

Another operative principle that has characterized the evolution of our missionary ideals is the fidelity of successive groups of executives and missionaries to the original purposes of the Society. Admirable indeed has been the constancy and fine loyalty. New fields, suggesting new opportunities, have been entered with the same faith, and new centers of effort established with the same zeal as characterized the fathers and founders in the beginning. A cooperative sympathy binds together the missionary of 1832 and the missionary of 1932.

These unifying elements, so stimulating in their nature and so effective in their outworking, have been recognized by the author. They have been so incorporated in the substance of this volume, that the book, like the work itself, reflects a unity of conception and presentation that is both gratifying and satisfying.

In reading the History in its manuscript form I have been convinced that it will prove enlightening in a high degree to our Baptist people. It should be of great value in the enlistment of the services of the entire denomination in the vitally important home mission enterprise.

AUSTEN KENNEDY DE BLOIS.

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I

THE SPIRITUAL CONQUEST OF A CONTINENT

1. The Occupation of the Wilderness

The spiritual conquest of America has been proceeding for three centuries. It began when brave men and women, refined in the fires of religious persecution, and seeking first the kingdom of God and his righteousness, in the early years of the seventeenth century crossed the Atlantic Ocean in frail ships to establish their homes in a new world. They were poorly provisioned and inadequately equipped for their hazardous adventure, but they had the faith that could move mountains. To them theological controversies and religious persecutions were harder to endure than the perils and privations of a trackless wilderness in a strange land.

They were in search of virgin soil and a place to grow in the sun, in order that they might build with an unhindered freedom in a new continent the solid foundations on which to erect for themselves and for their children enduring superstructures of civil and religious liberty. In America the prophetic dreams of the Pilgrims and the Puritans came true, and what they created by their faith and bequeathed to the world has been the inspiration of succeeding generations.

More than a century and a quarter had passed since Columbus stepped on the shores of the New World and with Catholic priests claimed it and its inhabitants for their church.

After that thrilling day twenty-five years passed before Luther startled the world, in 1517, with the reveillé of the Reformation and called men to awake from sleep to the simple teachings of Christ and his apostles. Meanwhile the Church of Rome was active and, realizing the meaning of what was transpiring across the seas, sent twelve missionaries on the second voyage made by the discoverer of America.

When at last in the early part of the sixteenth century the turmoils and upheavals in Europe had subsided, Catholic rulers and priests were firmly established in America over wide areas, and resolutely controlled their defenseless people by the sword.

At last, however, English Protestants saw in America the open doors of Christian service and worldly advancement.

The first to sail to the new world were the English Episcopalians, who settled in Virginia. They were followed by the Pilgrims and Puritans who made their homes in New England, by the Dutch who preferred New York, and by the Quakers who established their colony in Pennsylvania.

The sifting of the wilderness was a terrible process for the newcomers.

On the banks of the James River, in June, 1610, of the 900 who had landed with high hopes in 1607, only 150 were alive; and in 1616 but 350 were living in the colony out of the 1,650 who had settled in Virginia, from which only 300 had returned home.

An appalling loss of life was sustained by the hundred Pilgrims, of whom more than one-half had died before the Mayflower returned home, four months after their arrival.

The Puritans, also, passed through the valley of death, and one-fifth of those who reached Massachusetts Bay in 1629 early found their graves in the new land.

Of the fifteen hundred who came over the seas in 1630, two hundred died before December. The malaria-bearing mosquito killed more than the Indians.

In the colonies of New England, families faced the same frontier conditions that met the missionaries who went from the Atlantic Coast regions two centuries later to preach in the far West. Families, too, were so widely scattered in their new settlements that it was difficult for friends and relatives to keep in intimate touch. As new towns were organized, the Indians became more troublesome, and mortality rates increased. But these keen idealists of the seventeenth century toiled ceaselessly, and made a brave effort to keep God's commandments and to serve each other. How well they succeeded has always amazed the students of the early Colonial period of American life, but this success was achieved not so much through what they brought as through what they were.

It was their character that conquered; their courage could not be crushed. If harvests failed, their hearts did not falter. If disease laid low their leaders, fresh determination came to those who remained. Their intensity was the axe that cut away the underbrush; their zeal was the fire that burned it. They met all foes face forward. They understood each other, knew their own hearts, and grasped much of God's plan.

They reached a strange shore with an axe, a saw, a hammer, a gun, the Bible, a conscience, faith in God, a family altar, and high thoughts.

They established quiet homes, started necessary schools, erected plain, commodious churches, and, by means of these three agencies, small groups of brave people, scattered along the Atlantic Ocean, grew in three centuries to be a nation of one hundred and twenty million souls.

The home, the school, and the church were the springs from which flowed the pure water that quenched the thirst of the first Americans. To keep the springs unpolluted, to direct and use their waters rightly, was their continual solicitude. Every man who threw into these waters the poison of his unbelief, or who was indifferent to their value, though eager to enjoy their benefits, was treated kindly but firmly, and made, if possible, a friend of the springs.

The brave souls who planted Protestantism in America believed that if they did their work well in their generation they would safely transmit to others their spiritual and civic discoveries, and were buoyed up by the hope that later generations would heed the still small voices of faith and liberty after the fires and storms had passed, and from which their children and children's children would safely emerge.

The first Protestants came to America largely from Anglo-Saxon lands, and faithfully transplanted their customs and habits. If storms had driven the first ships far to the South, where the climate was enervating, would the newcomers have built what we have today? Were the blasts of winter needed to winnow the chaff from the wheat, whose planting and harvests have been the admiration of the world?

What might have been the results if the Spaniards had colonized the entire Atlantic seaboard and had repeated in the North their work in Mexico and to the South? What would have followed if the French had retained Canada and conquered the English colonies?

What would have been the development of the middle West if France, during the nineteenth century, had kept the Louisiana Territory and dominated its civilization? And if the war with Mexico had not come, would the States ceded to our country be now emerging from the darkness of feudalism, and be often rent with civil strife?

One impressive fact calls for deep thought. In America God established a great country, strongly Protestant, facing the older continents, possessing a political and spiritual influence, whose future reach and power can be but faintly understood even by the wisest.

And this happened in the fulness of time, when men who had been justified by faith took large views of life, and were eager for hard tasks. Indeed, many have concluded that God has made America another chosen nation, in which he will bring to a rich spiritual fruitage the seed which he has planted in the hearts of men.

The racial struggle for the North American Continent was surely guided by an unseen Hand.

In a century after the Pilgrims landed at Plymouth, the frontier passed westward one hundred miles. During this period the first Protestant missionaries in America labored among the widely scattered tribes of Indians. These apostles to the Red Men were spiritual giants, the supermen of their generation. They were: Roger Williams, of Rhode Island, a Baptist; John Campanius, of Delaware, a Swedish Lutheran; John Eliot, of Massachusetts, a Congregationalist; Joannes Megapolenses, of New York, Dutch Reformed; Francis Makemie, of Maryland, the father of American Presbyterianism; William Penn, of Pennsylvania, a Quaker.

These brave men had no missionary boards to support their work or direct their labors, but with perseverance and tenderness they lovingly led the Indians to the wells of living water, and by their Christian friendship and their superb devotion, averted many misunderstandings and wars, and made possible the normal development of Colonial life.

During these years missionary work was confined to the Indian tribes within the areas newly occupied. This first period may be considered as closing in 1717.

The second period extended from 1717 to 1817, and in these years Protestant missionaries crossed the Appalachian Mountains and reached the Mississippi River. During the larger part of this century there were no organized home missions. Stirred by a realization of the spiritual dangers of those who had not accepted Christ, local pastors, at their own expense and initiative, were encouraged by the churches to preach to those who lived beyond their parishes. They journeyed on foot or horseback, followed the rivers in canoes, and skirted the coasts in small sailing vessels. Some of the more adventurous souls penetrated far into the wilderness and organized churches that grew in some instances to titanic strength.

At the beginning of the eighteenth century, little churches were established by mission gifts, known as Pious Funds. The first of these, sent from Scotland by the Presbyterians, was used as a mission grant to aid the first Presbyterian church in New York, which was at that time meeting for worship in the town hall.

Between 1730 and 1770 a half-million Scotch-Irish immigrants settled in New England, Pennsylvania, Virginia, North Carolina, Tennessee, and Kentucky.

By 1763 a zone of churches, largely Presbyterian, reached from New England to the frontiers of Georgia. These brave people had pushed to the crest of the Alleghanies, and were passing into the valleys beyond. Four streams of immigrants poured through the Mohawk Valley, southwestern Pennsylvania, the valley of Virginia, and around the mountains into Georgia and Alabama. North of the Ohio there were few settlers prior to the Revolutionary War. For ten years after the Treaty of Paris, England still held the forts and incited the Indians against the hardy frontier people. After purchasing a tract of land on both sides of the Muskingum River, the Ohio Company, composed of New Englanders chiefly from Massachusetts and Connecticut, founded the Marietta settlement on April 7, 1788. The first sermon preached by a Protestant minister to white people in the Ohio Territory was in this settlement, July 20, 1788, and religious services followed continuously until the organization of the Congregational church at Marietta, in 1796. This community formed the first Sunday school west of the Alleghanies. The first Protestant church in the Ohio Territory was the Baptist church on Duck Creek, Columbia Settlement, organized in January, 1790, by Rev. Stephen Gano. This is now the Hyde Park Baptist Church of Cincinnati, Ohio. The census of 1800 gave Ohio Territory a population of 43,365. The Methodist circuit-riders entered this area, and, in 1812, had twenty thousand members. The Presbyterians also were very zealous, and in many places the rivalry was intense.

The latter part of the second century of mission work in North America witnessed the organization of several denominational home mission agencies. The first to be formed was the Society of the

United Brethren, in 1745. Then followed the Committee of the Reformed General Synod, 1786; Episcopal Committee on Missions, 1792; Missionary Society of Connecticut, 1798; Standing Committee on Home Missions of the Presbyterian Church, 1802; Massachusetts Baptist Missionary Society, 1802; and the American Board of Commissioners for Foreign Missions, 1810.

The great home missionary movements of the nineteenth century naturally followed certain events which affected the temper of the nation and the courage of its people.

The War of the Revolution, and the adoption of the Constitution gave the various Protestant denominations the desire to extend their boundaries as fast as the frontiers were enlarged. The Louisiana Purchase in 1802 amazed the nation, and the discussions that immediately followed in Congress, concerning the newly acquired territory, broadened the sky-lines of the people. Hereafter they were to think of their country as something vastly greater than the original States, stretching from Maine to Louisiana.

The people, however, had exceedingly vague ideas concerning the new areas until the Lewis and Clark Expedition, in 1805-1806, thrilled them with its enchanting story. Their interest was also heightened by the opening of free lands in Ohio, with the beneficent results that followed the War of 1812, and those who dwelt in the older States looked longingly to the cheap lands of the western country. It was natural to migrate, and this movement was stimulated by the high prices following the War, by the falling off in trade, by the inhuman law of imprisonment for debt, by the burden of taxation, by the lure of free land, and by the almost irresistible passion to trek westward. It was a movement of restless, ambitious souls.

In many instances ministers together with their congregations journeyed great distances to establish new homes in the far West. All churches were weakened by the exodus. Almost every eastern family saw its members divided, and few of those who said good-bye ever expected to see their relatives again. Indeed, the western migration became so extensive that it threatened to depopulate the Atlantic Coast States. Everywhere the difficult roads that stretched through the wilderness were lined with wagons and people surging forward. It would be impossible to describe the excitement and fever that possessed the people of the nation, and the difficult circumstances attending their environment which the settlers in new lands were forced to overcome. All this made letter-writing and the keeping of diaries and records extremely rare.

Some of the impassioned souls who gave themselves to the preaching of the gospel, in this period of mass migrations, accomplished spiritual results which have never been exceeded in the history of the Christian church in North America. Francis Asbury, the first bishop and founder of American Methodism; Samuel Doak, founder of Washington College in Tennessee; John Mulkey, Andrew Baker, and Edward Kelly, pioneer Baptist preachers in southwest Virginia; Gideon Blackburn, apostle to the Cherokees in Tennessee; Bishop McKendree, coworker with Asbury; and Peter Cartwright, pioneer circuit-rider in Tennessee and Kentucky, were a few of the great army of apostles who went everywhere preaching the gospel, and without compensation. The people received them gladly, gathered in great numbers to hear their messages, and wept when they went away with the promise, if possible, to return again.

An outstanding missionary pathfinder of the period was Samuel J. Mills, the first apostle to the Southwest. He had hoped to be a foreign missionary, but when this was found to be impossible he gave himself to the study of the spiritual needs in his own country. To further this, in 1812 and 1813 he journeyed twice from his home in Connecticut to the Mississippi, and as far south as New Orleans. When he returned to the East he described the moral destitution of the new settlers, and urged the churches of New England to send missionaries to the Southwest.

This spiritual surveyor of new lands told the people, many of whose relatives had passed from their sight into the western country, that the whole region from Lake Erie to the Gulf of Mexico was a valley of the shadow of death. With an impressiveness that can hardly be imagined, he declared that spiritual darkness rested upon the land that contained a million inhabitants, increasing daily from a mighty flood of immigrants, and that districts east of the Mississippi through which he passed, and which had a population of from twenty to fifty thousand people, were without a single preacher of the gospel.

The first missionary to labor beyond the Mississippi was Salmon Giddings, sent out by the American Board on the earnest appeal of a Presbyterian layman in St. Louis. On November 17, 1817, he organized the First Presbyterian Church of St. Louis, the oldest Protestant church west of the Mississippi with an unbroken history, and the mother of Protestantism in the vast western area. From this humble beginning came a century of organized home missions, which saw Christian churches firmly established throughout the continent.

The intense interest created by the thrilling reports of Mills, and many other missionaries who had penetrated the western country, led to the formation of several national denominational home mission boards and societies charged with the responsibility of sending missionaries into the new regions. There followed in rapid order: the American Bible Society and the Presbyterian Board of Home Missions, in 1816; the Missionary and Bible Society of the Methodist Episcopal Church, in 1819; the American Sunday School Union, in 1824; American Tract Society, in 1825; the Congregational Home Missionary Society and the American Missionary Society of the Reformed Church, in 1826; Board of Domestic Missions of the Reformed Church in America, in 1830-1831, and The American Baptist Home Mission Society, in 1832.

On April 30, 1830, the first caravan with twelve wagons, twelve head of cattle for food, and eighty-one men, started westward from St. Louis, led by W. L. Sublette. For a half century migrations continued until the entire West was peopled.

In the long history of the world, no equal area was ever so quickly occupied, so sanely developed, and so richly furnished with educational, philanthropic, social, and Christian institutions. But it must always be remembered that in all the decades that the frontier has traveled westward from the Atlantic seacoast to the shores of the Pacific, Christian missionaries were the spiritual prophets, the religious strategists, and the civic, social, and educational guides of the peoples who came from many nations to their promised land, in which, with earth-hunger satisfied and with broadening sky-lines, they grew into their fulness of stature.

2. Early Spiritual Pathfinders

The long and eventful spiritual history of the Baptists in America resulted in their determination to do their full share with the other Protestant denominations in the Christian watch-care and guidance of the people pouring into the Mississippi Valley, and who were already looking wistfully to the vast unknown but alluring regions still farther west.

From its early beginnings the Baptist denomination has revealed the missionary spirit. Baptist churches appeared in Rhode Island in 1639; in Massachusetts, in 1663; in New York, in 1669; in Maine, in 1682; in South Carolina, in 1683; in Pennsylvania and New Jersey, in 1684; in Connecticut, in 1705; in New Hampshire, in 1755; in Virginia, in 1763; in Vermont, in 1765; and in Ohio, in 1790.

Baptist ministers found their work very difficult, and, in the earlier days, were regarded by the standing order with intense disfavor. In New England, with the exception of Rhode Island, sectarianism had reached its high-water mark. In New Hampshire a Congregational clergyman would not allow his son, who had become a Baptist minister, to preach in his pulpit. In Connecticut a Baptist minister was put in the stocks "for preaching the gospel contrary to law."

But these experiences did not deter the Baptists from doing what they believed they were commissioned by their Lord to undertake. Isaac Backus, whose missionary spirit was contagious, visited remote settlements in New Hampshire, Massachusetts, and Maine. Similar service was joyfully given by William Fristoe in Virginia, and by Abel Hosmer in central New York. These devoted men and many others in the missionary journeys which their own churches encouraged them to make, boldly called upon the people, immersed in religious formalism, to consider the gospel truths of repentance, a personal faith, and the new birth.

These resolute ministers traveled at their own expense at all seasons through the trackless forests and the cut-over areas, and were opposed and derided, but they made converts everywhere, and organized into small churches the groups of believers who welcomed their messages.

The Philadelphia Association, organized in 1707, was the first cooperating band of Baptists. It assisted destitute congregations, and sent missionaries into the regions far beyond its borders.

In South Carolina, in 1751, the Charleston Association was formed, and four years later asked the churches to support an itinerant missionary. Its messenger journeyed to Philadelphia and secured the services of John Gano. The New England Association helped in the cultivation of new fields. In Vermont the Shaftsbury Association, which united not only Vermont but portions of Massachusetts and eastern New York, joined in the support of Caleb Blood, who, in an extensive tour to Niagara and Canada, averaged one sermon a day during his toilsome journey.

In 1800 the Boston Female Society for Missionary Purposes, consisting of fourteen Baptist and Congregational women, thrilled their churches by raising in one year one hundred and fifty dollars for home missions. This was the first distinctly missionary organization in the country of which a record is preserved.

Two years later, in 1802, a group of individuals met voluntarily, and, representing no church or group of churches, formed the Massachusetts Baptist Missionary Society. This was the first organization of its kind among American Baptists. Its constitution declared its purpose was " to furnish occasional preaching and to promote the knowledge of evangelical truth in the new settlements in these United States, or further, if circumstances should render it proper."

One of the constituent members remarked that at least one missionary might be sent for three months to preach the gospel. This group of earnest souls commissioned Joseph Cornell to western New York and Canada, and, during a journey of six hundred miles, he did not meet a minister of the gospel. Missionaries were also sent by this band of clear-visioned Christians into Maine and Vermont, and within five years other faithful preachers penetrated westward to the Holland Purchase and to the Western Reserve, which they regarded as the extreme limit of civilization.

In 1807, at Pompey, New York, the Lake Baptist Missionary Society, later called the Hamilton Missionary Society, was formed, and, in 1825, with the Baptist Domestic Missionary Convention of the State of New York, was united to make the Baptist Missionary Convention of the State of New York. These organizations sent missionaries to New Jersey, Pennsylvania, Ohio, Michigan, Canada, and Wisconsin. The first one was given four dollars a week for two months.

It would be difficult to exaggerate the stimulus of home mission work which the American Baptists received in the conversion of Adoniram Judson and Luther Rice to Baptist views in 1812, and the burning zeal of Rice as he appealed to the scattered churches to unite in the conduct of Christian work in Asia. These events led to the early formation of " The General Convention of the Baptist Denomination in the United States of America for Foreign Missions."

The first agent of this new organization made extensive journeys beyond the Appalachian Mountains and into the far South, and advised the Board to establish a new mission in the West, on account of the great spiritual need, and to meet also the wishes and expectations of Baptists in all parts of the country. The Board, however, hesitated to take the responsibility of establishing a mission in the western areas until instructed to do so by the Convention, but advised that its powers be enlarged to include home missions.

This was done later by the amendment to the constitution which stated that "the Board shall have power at its discretion to appropriate a portion of its funds to domestic missionary purposes in such parts of this country where the seed of the Word may be advantageously cast, and which Mission Societies, on a small scale, do not effectively reach."

After this decision, on May 25, 1817, John M. Peck and James E. Welch were set apart as missionaries to the far West. One thousand dollars was voted for their salaries and traveling expenses. Three years later "jealous opposition" arose in the West, and the Convention henceforth confined its attention to foreign missions, keeping only the work among the Indians.

From 1820 to 1832, however, much fruitful home mission work was carried forward by resolute and sacrificial souls, under the guidance of various State and local organizations. Indeed, in the Valley of the Mississippi numerous self-supporting missionaries labored with Pauline zeal and without earthly compensation. Among these noble men of the West were James Smith, James Lemen, Jesse James, Benjamin Clark, and E. Rodgers, who toiled with rare devotion and with the astonishing results.

Mr. Rodgers, later a missionary of the Society, wrote in 1833 concerning the fourteen years of mission work in Missouri, that during that long period of itinerant labor he received as remuneration twenty-eight dollars and some small presents, and added the following:

> In the first settling of this country I had to encounter a great many difficulties, as there were no roads, no bridges, and but a few ferryboats; I had to swim creeks, sleep sometimes in camps and floorless cabins, and preach under trees. I preached a great deal in the infant settlements and when a sufficient number of disciples could be gathered, we formed them into small churches. In all the difficulties of the work and in exposure to my health, I have seen some happy seasons of refreshing from the presence of the Lord and have had

the pleasure of baptizing nearly five hundred in the course of my ministry in those early years.

When the General Convention decided to discontinue its frontier labors in the West, the responsibility for doing such work was freshly realized by the groups which had conducted missionary undertakings beyond their own borders. The drift to cooperation indicated an expanding life, and the spiritual urge to concerted action was constantly gaining in strength among the groups of Baptists intent on accomplishing the evangelization of the people flocking in increasing numbers to the Mississippi Valley.

Fourteen State Conventions were doing home mission work in distant parts of the nation before 1832, when The American Baptist Home Mission Society was formed. This immortal list of Conven-ventions, and the year in which they were organized, follows: Massachusetts, 1802; New York, 1807; South Carolina, 1821; Virginia, 1822; Georgia, 1822; Connecticut, 1823; Maine, 1823; Alabama, 1823; Vermont, 1824; Rhode Island, 1825; Ohio, 1825; New Hampshire, 1826; New Jersey, 1829; North Carolina, 1830.

As the years passed and the movement of the people westward continued to increase, Baptist leaders throughout these States and in Indiana, Michigan, Pennsylvania, and Tennessee, where Conventions were about to be formed, saw with increasing clearness that a general missionary organization was needed to cooperate with the various Conventions in a wider and better sustained work.

3. Two Great Scouts and Their Report

The plan of God to bring about the realization of the hopes and dreams of his people was tied in with two great home missionary apostles, and it is inspiring to observe the providential way they were selected, trained, and brought together for their wonderful missionary labors. To their devotion, vision, and faith can be traced the organization of The American Baptist Home Mission Society that has been the mother of many State Conventions, the denominational leader in the occupation of the great West and the strategist of a century of astonishing spiritual achievements in the United States, Canada, and Latin America.

One of these missionary heroes was John Mason Peck, born in Litchfield, Connecticut, October 31, 1789. Like Judson, he was a Congregationalist and, with his wife, after a fresh study of the New

Testament, united with the Baptists. The year before his ordination in 1813, he preached one hundred and seventy-four sermons in five stations, thus indicating his zeal as a minister of Christ.

In 1815, this young minister whom the Lord had selected for signal service, met Luther Rice, lately returned from India, who was God's agent to start him on his new career. Soon after this eventful meeting, he resigned his pastorate in Amenia, New York, to study and prepare himself to enter the service of the Triennial Convention. In a letter to its corresponding secretary he wrote: "Ever since I have thought upon the subject of missions, I have had my eyes upon the people west of the Mississippi, particularly the Indian nations. I have often thought, if it was my lot to labor among the heathen, the Louisiana Purchase of all parts of the world would be my choice."

After the Convention had decided to begin missionary work in the West, and Mr. Peck was selected at the age of twenty-eight, he wrote in his diary: "I have now put my hand to the plow. O Lord, may I never turn back—never regret this step. It is my duty to live, to labor, to die as a kind of pioneer in advancing the gospel."

The brave man turned his face westward on July 25, 1817. The long journey to St. Louis was made with his wife and three little children in a small, one-horse wagon. They passed through Philadelphia, Pittsburgh, Wheeling, Chillicothe, Lexington, Louisville, Vincennes, and Kaskaskia. The roads were rough, uncertain, dangerous, and often led through the wilderness. At last, weary but not disheartened, they reached their destination on December first, after traveling twelve hundred miles. A journey that a century later could be made by train in a day, and by air in ten hours, consumed one hundred and twenty-eight days of laborious progress through regions then undeveloped, but later to become populated by the most progressive people of the world.

The heroic man made his family as comfortable as possible and then, with an energy that knew no bounds, plunged into his exciting work. In a few months, in 1818, he formed a church in St. Louis, and soon discovered that the city had become the home of assertive wickedness and infidelity. Some of these iconoclastic elements in the population were reported to have engaged in a mock celebration of the Lord's Supper and to have burned the Bible amid coarse songs and blasphemy, while loudly boasting that the Sabbath should never cross the Mississippi.

Soon after the church in St. Louis began its vigorous life, other groups of Christian believers were formed into Baptist churches, and later united into an Association. At the second meeting of this organization, in 1819, Mr. Peck presented his plan of "The United Society for the Spread of the Gospel," which would have separate funds for education, missions, and Indians. This idea was soon approved by the Illinois Association, and two weeks later by the Missouri Association. This was the first Baptist society for missionary purposes formed west of the Mississippi. In its promotion the enthusiastic leader labored with unflagging zeal and with an amazing initiative. In three years it assisted in the establishment of fifty public schools in remote settlements, and a plan of "itinerant missions" was devised. This was regarded as the "apostolic mode," to meet in part the religious needs of the people living in the sparsely settled areas. Mite societies were also formed, and a college was planned for the education of candidates for the ministry. The receipts for the Indian Fund helped in the support of Isaac McCoy, a missionary to the Indians in the Wabash region.

The young missionary was always on the move, and fought with all his strength against the antimissionary ideas that came from ignorant but zealous preachers in Kentucky. These conscientious but narrow-visioned ministers stoutly opposed as unscriptural all Sunday schools, mission societies, and every new scheme for the extension of Christianity. One objector frankly explained that his opposition was based on the belief that as big trees in the woods overshadowed the little ones, so the new missionaries would be the learned men to whose ministry the people would flock, while they themselves, the native preachers, would become unpopular.

Influenced perhaps by this determined and noisy opposition, the Triennial Convention in 1820 withdrew its appropriation to the Western Mission. The blow was as unexpected as it was disappointing to the devoted men who had consecrated their lives to hard frontier work and were so suddenly and without warning left without support. How they maintained their courage and sustained their families has never been explained, but these hardy Christian messengers kept at their labors.

Two years later the Massachusetts Baptist Missionary Society voted to Mr. Peck a salary of five dollars a week. The character of his work is clearly seen in a report which said that he had been absent from home fifty-three days; had traveled through eighteen counties in Illinois and Indiana; journeyed on horseback nine hundred and twenty-six miles, preaching thirty-one sermons, and delivering many speeches, addresses, and lectures. He established seven new Bible societies, strengthened two weak ones, arranged for the formation of four more, helped to start three Sunday schools, and opened several others where there were no churches. In all these apostolic labors he was inspired by the conviction that he was working for coming generations. Mr. Peck looked to the future with great confidence, and in 1825 predicted that the population of Illinois and Missouri, which at that time was four hundred thousand, would be in 1875 three million. In 1870 these States actually contained a population of 4,261,186, and the census of 1880 gave the number as 5,246,251.

In 1826 at Worcester, Massachusetts, John M. Peck was the guest of Jonathan Going, pastor of the First Baptist Church, and during a night of intimate conference, the souls of these two men were forever knit together. When the apostle of the Mississippi Valley unhurriedly explained in detail his plan for extending the western mission work, a profound impression was made on the members of the Board of the Massachusetts Society. During the following twelve weeks the churches of Rhode Island, Connecticut, Massachusetts, and eastern New York were set on fire by the missionary's burning messages.

After nine months of promotional labor in the East, he again began his work in the West, with pledges for more than one thousand dollars promised for Rock Springs Academy, which was established a year later. In this school the missionary was the teacher of theology. The two following years were filled with labors which no human frame could endure, and a collapse of health came in 1831. After his return from the East, besides supervising and extending work in a wide stretch of open country, the great-hearted leader had supervised Sunday schools and Bible distribution, taught in and presided over a seminary, published *The Pioneer,* a paper that appeared in 1829, outlined a *Guide for Emigrants,* while constantly preaching, and always maintaining a large correspondence.

In the *Memoir of John Mason Peck, D. D.,* by Rufus Babcock, one may read of his labors for the Colonization Society, of his promotion of temperance, of his strenuous work and solicitation of funds for Alton Seminary, now Shurtleff College, and of his share in the formation of the Illinois Educational Society. Such devotion, such spiritual initiative and such self-effacement were marvelous in their extent, character, and fruitage.

Jonathan Going reached John M. Peck's home on June 20, 1831, sent by the Massachusetts Society to study the conditions of the western mission fields and to report his findings.

Five eventful years had passed since that historic night in Worcester when their hearts burned within them as they caught the vision of a stupendous work ahead. The great missionary-statesman had a long story to tell, so these two Christian scouts traveled and talked during the next three months about the great work that awaited the coming of additional missionaries into the western area. At last, after traversing large portions of Missouri, Illinois, Indiana, and Kentucky, united in purpose and program, the two friends separated in September at Shelbyville, Kentucky. There Mr. Peck wrote in his journal: "Here we agreed on the plan of The American Baptist Home Mission Society."

It was this dauntless man who soon after became the exploring missionary of the new Home Mission Society. He had many promotional plans, and once favored the formation of a western home mission organization in cooperation with the national society, and afterwards formed a Western Bible and Publication Society. In 1843 The American Baptist Publication Society made him its corresponding secretary. Before he was called to his heavenly reward he had preached to Negroes, immersed himself in literary labors, established the First German Baptist Church in St. Louis, seen his library destroyed by the burning of Rock Springs Seminary, been honored with a degree of Doctor of Divinity by Harvard University, and been the pastor at Covington, Kentucky, until the state of his health necessitated his resignation.

At the age of sixty-six he declared in his journal that he was "an infirm old man, as frail and weak as some men at eighty-six." He entered another room in his Father's house on Sunday evening, March 14, 1858. His wife, brave and often lonely, had preceded him to her heavenly home a little while before. His life well illustrated the text used at his funeral service: "I have fought a good fight, I have finished my course, I have kept the faith."

The second man of heroic spiritual stature, whom God chose to use in the organization of the Society was Jonathan Going, born of Scotch ancestry in Reading, Vermont, March 7, 1786. His uncle, Ezra Kendall, helped him to prepare for college in the academy at New Salem, Massachusetts. He matriculated in Brown University in 1805, and was graduated four years later. Before graduation he was licensed to preach, and later studied theology with President Messer. When he returned home his father, mother, three brothers, and a sister were won, under his preaching, to the Christian life. All of his brothers became Baptist ministers, and his sister married a Congregational pastor, who later became a Baptist.

The Cavendish church of Vermont enjoyed Mr. Going's ministry for four and a half years, and then he became the spiritual leader in the little Baptist church in Worcester, Massachusetts. There he had a notable pastorate of sixteen years. In Vermont he was the only Baptist minister who had received a college education. In Worcester he taught in the Latin Grammar School, and was educationally prominent; he assisted in establishing Worcester Academy, was one of the "inspirers and originators" of Newton Theological Institution in 1825, an original trustee of Amherst College, and a trustee of Brown University. Educational leaders conferred with him concerning suitable teachers, and those seeking positions asked him for his advice and influence.

The Baptist parsonage in Worcester became a private school for training men for the ministry. Mr. Going helped to form the Worcester Baptist Association, of which he was the moderator for eleven successive years. In his church he early organized a Sunday school. This influential pastor interested his people in the Baptist Missionary Society of Massachusetts, in the State Convention, and in the Baptist General Convention for Foreign Missions. The kingdom of God was the magnet that drew his soul to the highest spiritual verities. To him the human heart was a unity and he believed that love always dealt in universals.

Jonathan Going also became an earnest friend of temperance reforms, and every good cause found in him an able advocate. At length, after incessant labors in which he had overtaxed his strength, it was arranged that he should seek the restoration of his health. He might have spent his enforced vacation hunting in the wilderness of Maine, or fishing in the streams of Canada, but his mind turned to the West and its spiritually destitute and scattered people. And so, following the impulses of his heart, he visited the Valley of the Mississippi in the spring of 1831. Lucius Bolles journeyed with him to Ohio, where, on May twenty-fifth, they assisted in organizing the Education Society, and in laying the foundations of Denison University, whose by-laws Mr. Going wrote with his own hand.

In a letter written at Lancaster, Ohio, May 27, 1831, after a journey from Cleveland and Newark, he wrote:

> The population seems to be a sprout just cut from Babel. Our passengers to Newark in the Pittsburgh canal boat, consisted of three Connecticut pedlers and four families who were emigrants from Cincinnati; one of them English, a second Scotch, a third Irish, and finally a German. I have formed a short acquaintance with some half a hundred Ohio ministers. Though they are generally illiterate, they appear to be pious, and many of them devoted servants of our dear Lord. They exhibit a motley appearance, dressed in all kinds of garbs and colors. A Seminary was this week located in Granville, the site of which I expect to visit today, in company with Doctor Bolles.

After a trip to Cincinnati, Mr. Going, as has been already related, met Mr. Peck, in whom he detected great maturity of thought and breadth of purpose. It was a red-letter day indeed when they saw exactly alike concerning the wisdom of organizing The American Baptist Home Mission Society for the advancement of the kingdom of God on the North American Continent.

The visitor from Massachusetts was mystified by the great throng of eight thousand people that attended the meeting of the Elkhorn Association at Georgetown, Kentucky, many of whom, so far as could be observed, had no interest in the services. He was amazed, too, at the divided condition of the Baptists and their contentions over strange doctrines which they never tired of debating. The Indian School of Georgetown thrilled him, and when at last his face was turned homeward he was confident that the eastern Baptists would be so impressed with the rapid growth of the West, that "they would send efficient aid with promptitude." And when, as their agent, he reported his mission and stated his convictions to the Baptist Missionary Society in Boston in November, the Board without a dissenting vote solemnly declared its conviction that a general home mission society should be formed, and in a resolution recorded their belief that Jonathan Going himself should give his full time and strength to the promotion of its work.

The surprised man was so impressed with the convictions of his friends, and so convinced by what he had seen on his long journeys, that he resigned his pastorate in Worcester, and threw himself into the establishment and work of the Society which he had helped to organize, and thus a brave and great soul decided to build his life into the missionary work in the West.

In his letter to his church he said that he left Worcester, not because he loved the Baptist church and Society there less, " but because he loved the body of Baptists and the multitudes who are destitute in the United States more," and also declared, " I have felt a deep solicitude for some years in the moral condition of the West, and my late tour has settled that solicitude into a deep conviction of my duty to devote myself to the interest of Home Missions."

II

BIRTH OF A NATIONAL HOME MISSION SOCIETY

1. Cross Section of American Life in 1832

A cross sectional view of American life and conditions in 1832 makes a striking contrast to what one sees a century later. In July of that year, President Jackson vetoed the bill establishing the United States Bank, and this action was followed by a panic in the business world. The future was shrouded in financial mystery, credit was injured, confidence was shaken, and men were fearful. The churches felt the strain of the depression, and the nation was divided on a plan to safeguard the interests of the people. Sectional feeling was still deeply agitated over the debate between Webster and Hayne in 1830. South Carolina had passed its near-sighted Nullification Act, and, by the smallest margin, a state of internal warfare was avoided.

The last northern State had abolished slavery, and in New England the Anti-Slavery Society crystallized the convictions of the people. Two years earlier the Book of Mormon was published, and the new cult in western New York began its phenomenal growth. A great number of churches were swept out of the Baptist fellowship, or were hopelessly divided by the debate concerning Millerism, which spread from Vermont in every direction.

A feeling of foreboding and uncertainty about the Indians prevailed in many parts of the nation, and Christians felt that some way must be discovered to civilize and Christianize the wandering tribes fighting among themselves, and naturally contesting the advance of the white settlers into their hunting-grounds.

Transportation had not increased its pace for many centuries, but a new day of quicker intercommunication had lately dawned. Fulton's first steamboat was launched in 1807; and St. Louis since 1815 had enjoyed transportation by water; Lake Erie was stirred by a few steamers, and in 1819 one had crossed the Atlantic. The first locomotive was built in 1829, and in 1832 only one hundred and thirty-six miles of railroad had been constructed in the entire country.

The delegates to the Convention in New York, when the Society was formed, journeyed on foot, on horseback, or by stage-coach, or coasting vessel, traveling no faster than the Romans, Greeks, and Egyptians fifteen centuries before America was discovered. Visitors in the city were deeply interested to learn that for seven years gas had been used for lighting purposes, and that town pumps furnished water to its citizens for two cents a pail.

Churches everywhere were lighted by candles, and in rural districts foot-stoves, filled with hardwood coals, furnished the only heat in the building. The friction match, though lately invented, was yet unknown in the United States, and fires in the homes were started by carrying glowing coals from house to house, or by the use of flint, steel, and lint.

Professor Morse announced the invention of the telegraph in 1832, but several years of skepticism passed before the first wire was strung between Baltimore and Washington.

Nearly a month was required for letters posted in Boston to reach the Mississippi Valley. It cost six and a quarter cents to send a letter thirty miles; ten cents, from thirty to eighty miles; twelve and a half cents, from eighty to one hundred and fifty miles; and twenty-five cents for over four hundred miles.

Banks were few and far between, and the transfer of money was very difficult.

The supply of both men and capital was too small to develop the resources of the whole eastern basin of the Mississippi, and it was not profitable to raise wheat far from the banks of navigable rivers. Transportation betwen the Ohio Valley and the seaboard was made so expensive, on account of the Alleghanies, that the wagon-driver obtained the larger share of the money for which the farmer sold his wheat. A water journey from Louisville to New Orleans and return consumed thirty days.

Eli Whitney's invention of the cotton-gin, following that of a spinning and weaving machine recently brought from England, greatly increased the demand for cotton.

The new West was a power to be reckoned with in national politics. From beyond the Alleghanies by the apportionment of 1820, came forty-seven of the two hundred and thirteen Congressmen and eighteen of the forty-eight Senators. These journeyed to Washington from a region which, a generation before, Daniel Webster described as "a fresh, untouched, unbounded, magnificent wilderness."

When the Society was formed in 1832, the Baptists of the nation had already developed a promising program of education, and were well prepared to train men for home mission fields.

Brown University was established in 1764, in Rhode Island; Waterville College in 1820, in Maine; Hamilton Institute in 1819, in New York; Columbian College in 1821, in the District of Columbia; Newton Theological Institution in 1825, in Massachusetts; the Furman Institution in 1825, in South Carolina; and the New Hampton Literary and Theological Institution in 1826, in New Hampshire.

The Baptists in the nation, as stated by Doctor Morehouse in the Jubilee Volume of the Society, numbered 385,259, and were distributed approximately as follows: New England, 65,000; New York and New Jersey, 75,000; Southern States, 213,000; Western States, 32,000.

2. Looking Forward One Hundred Years

In 1832 the churches in the East were fortunately led by a group of ministers and laymen of outstanding ability and spiritual discernment. Their new vision did not make them visionary, but caused them to see clearly the broad aspect of American missions. It would have been entirely natural for the eastern conventions to have insisted on keeping in touch with the leaders who had migrated westward, and who had personal and home contacts that would naturally have developed into strong bonds of growing intimacy and Christian affection. But these early denominational prophets were cooperatively minded and realized the extraordinary development of the nation. They were convinced that the task of evangelizing the West could be more effectively done through a national society with its united and concerted effort than by individual State groups absorbed in their own expansion and for which their resources were painfully inadequate. They perceived, too, that with a national home mission society in operation, the State Conventions would gradually withdraw from work beyond their natural borders and concentrate their major emphasis at home.

Events during the last decade had prepared the denomination for the new plans of the prospective home mission society. The close friendship, kinship of spirit, and calm judgment of Jonathan Going and John M. Peck, and the confidence in which they were held, had made their constructive suggestions appealing and powerful. With John M. Peck at the helm in the West and Jonathan Going interpreting the situation to the churches at home, the decision of the Massachusetts Missionary Society in November, 1831, recommending the formation of a national home mission society, was the normal outcome of the thought that had been gradually pushing its way into the minds of the Baptists of the nation.

On the day that the favorable vote was recorded in Boston, a delegation was chosen to visit New York City for conference with Baptist leaders in that metropolis and with the members of the Board of the New York Baptist Missionary Society, which was also supporting missionaries in the West. This delegation consisted of Lucius Bolles, Daniel Sharp, and Jonathan Going. Philadelphia brethren were also visited. The plan to organize a general home mission society was approved. In order, however, that the mind of the denomination throughout the country might be ascertained, a provisional committee was chosen and a possible constitution for the new society was prepared. This committee had as its Chairman Archibald Maclay, and the other members were: William Colgate, Treasurer, Jonathan Going, Corresponding Secretary, and William R. Williams, Recording Secretary.

Another committee was asked to prepare an address " inviting the attendance of members of the denomination from all parts of the Union at a Convention to be held in the Mulberry Street Baptist Meeting-house in the city of New York for the purpose of giving to the Society a formal organization." This address, embodied in part in these words, was widely distributed and published in the denominational press:

> To bring into the labors of love which our Foreign Missions present, the prayers, the wealth, the influence, and the hearts of our western brethren; to superadd to the ties of a common discipline, the more lasting union of common sentiments and harmonious feeling; to substitute for an external uniformity of practice in Christian ordinances the internal unity of the Spirit in the bond of peace; to advance Christian truth and Christian holiness by seeking the favor of that God who is not the author of confusion, but of peace in all the churches of the saints; to inhert the promises which assures those who devise liberal things, that by liberal things they shall stand; to bring our beloved country more under the dominion of Him who alone can give wisdom to her counsels, create upon all her glory a defense, and impart safety and durability to her prosperity, are objects of no mean moment. Let the Christian into whose hands

> this shall fall, give his aid to this good design, not more by pecuniary contributions than by the formation of auxiliary societies, the communication of intelligence and the interchange of sentiment; and above all, by the communion of devout and fervent prayer, to the Father of Lights, the Prince of Peace and the Spirit of Truth.

In the five months allowed for conference, correspondence, and individual thought concerning the impressive proposal, the mind of the denomination in every part of the country registered a favorable opinion about the wisdom of the plan to form a national society with a charter that would enable it to keep pace with the country's growth.

The twenty-seventh of April was selected, because on that day was to be held in the Oliver Street Baptist meeting-house, in the city of New York, a meeting of the Baptist General Conference for Foreign Missions, at which a representative attendance of prominent Baptist leaders was confidently expected. The heart of the denomination was deeply moved as the day approached in which was to be seen the fruition of many hopes, and the answer to many prayers. No one dreamed, however, that the result of that day's work was to be as far-reaching and varied as the history of a century has revealed.

The meeting was held at the appointed place and hour, and a surprisingly deep interest in the new society for evangelizing the western people was at once registered. There was a representative attendance of denominational leaders from fourteen States and one Territory. Many delegates reached the city after long and toilsome journeys. The General Convention adjusted its sessions so that the delegates, who were interested in all missionary work, might have ample time for these conferences on the home mission work of the denomination.

The Provisional Committee held two meetings in the Oliver Street Baptist Church to gather up the results of the discussion of the past five months and to consider the necessity of any changes in the proposed constitution. Much thought was naturally given to the suggestions of John M. Peck that were contained in a letter from him stating his views regarding the most suitable organization and mode of operations. These suggestions led to the modification of several articles in the contemplated report.

At the appointed hour a hush fell on the assembly in the Mulberry Street Church, as Doctor Maclay rose and called the Convention to order. Hon. Thomas Stocks, of Georgia, was chosen chairman, Nathaniel Kendrick, of New York, was made secretary, and William R. Williams, of New York, assistant secretary. Jonathan Going made an address on behalf of the Committee, submitted the letter that embodied the call for the Conference, and presented the proposed constitution. On motion of Spencer H. Cone, of New York, it was unanimously "*Resolved,* That it is expedient to form an American Baptist Home Mission Society." A happy discussion of the constitution then followed, and it was adopted with slight changes. At first it was believed that the Society's work should be confined to the United States, but on the motion of Adiel Sherwood, of Georgia, its field was made North America. The meeting adjourned to the following day, to receive in the Oliver Street Church the report of the Committee on the Nomination of Officers.

As the time was limited, a third meeting was also held on the evening of April twenty-eight, when the report of the Committee was accepted, and President Heman Lincoln, of Massachusetts, twenty-seven vice-presidents, and fifty directors were elected.

On May one, following adjournment, the organization was completed by the election of William Colgate, New York, Treasurer; Garret N. Bleecker, New York, Auditor; Jonathan Going, Massachusetts, Corresponding Secretary; and William R. Williams, New York, Recording Secretary.

After the dissolution of the Convention, when its work had been harmoniously completed, the first meeting of The American Baptist Home Mission Society was held, with President Heman Lincoln in the chair. The officers chosen by the Convention were elected the officers of the Society for one year, and at an adjourned meeting on the same day, the business of the Society was completed by the election of the following Executive Committee: Archibald Maclay, Spencer H. Cone, Duncan Dunbar, Charles G. Sommers, C. C. P. Crosby, Charles L. Roberts, George W. Houghton, Timothy R. Green, Nathan Caswell, William Winterton.

The office of the Society was fixed in New York, where it has remained for a century. The Executive Committee immediately began its work, and held daily meetings to consider the broad practises and promotional matters which a new national mission society should adopt to gain and hold the attention of the churches.

The first address of the Executive Committee after the Society was organized, began with these words: "The spirit of the gospel is a spirit of missionary zeal." The entire message was a prophetic utterance, and showed the seriousness with which the officers and secretary regarded their responsibilities and their understanding of the great work for whose promotion they had been chosen.

The assertion concerning the intimate relations between home and foreign missions has never been better stated:

> Unless the churches are prosperous, they cannot aid any department of Christian enterprise, and all its objects must languish or fail of extensive and permanent prosperity. The folly of the opposite course resembles the policy of a nation so eager for foreign conquests as to leave its own territory open to invasion; or of a general, who pushes his success so far into an invaded country as to allow the enemy to retake his previously captured posts. While only the friendliest feelings are entertained toward foreign missions, and while one incentive to efforts in the cause of home missions is their favorable bearing on that object, still the Committee are most perfectly satisfied that the true policy of American Christians is essentially a "Home Policy."

The Executive Committee disclaimed any dominion over the faith of their western brethren and wished for "no authority but that of love." They desired no influence but that "which the partakers of one good hope and the partners in one grand enterprise claim to exercise" over one another. Their toleration was made clear in noble words that should always be remembered:

> Infringing not at all on the rights of any of the churches of our communion, and seeking to strengthen their hands in every good work, we ask of them but to aid and to allow the preaching of the great salvation to thousands perishing in their ignorance.

The relations that are desired with State Conventions and other groups have never been more wisely and ably expressed:

> It has never been designed that the Society should narrow or embarrass the operations of the State Conventions and other societies less extended in the range of their exertions, now laboring in the field of Home Missions. It was hoped rather that it might envelop and unite them, giving greater harmony of effort and greater efficiency, and preventing alike the embarrassing interference and collision of two societies in the same sphere of labor, and the neglect of those regions, which, though greatly destitute, were without the purview of any existing institution.
>
> One leading object in the establishment of the Society has been to combine in one sacred brotherhood all the friends of Home Missions throughout the

> United States. It is designed to encourage efficiently all local efforts for supplying the destitute with the preaching of the gospel, and not in the least degree to interfere with or disturb them. The general Society thus claims to be but the servant of the Church, pretending to no ecclesiastical authority.

Seeking to allay the fears that some had doubtless expressed, that gifts to the Society would lessen the contributions to other benevolent groups, the first report contained prophetic words which the experiences of a century have proven to be true:

> Facts disprove the supposition. On the other hand, it has been found that the more numerous these objects are, the larger is the amount contributed to each one of them. It has been observed that those churches which are most active in promoting the benevolent enterprises of the age, are most highly favored with revivals, and consequent additions to their members, and with general prosperity.

In 1836, at the annual meeting of the Society, President Heman Lincoln, calling another to preside, took the floor and offered the following resolution, which after a free discussion was adopted unanimously:

> *Resolved,* That the Foreign Mission and Home Mission Societies are so far from being rival institutions, they are twin sisters, and each an indispensable auxiliary to the other.

Doctor Morehouse, in his chapter on the " Views and Spirit of the Early Managers," quotes from the first annual report of the Executive Committee, and adds these impressive words:

> A Society organized like the Home Mission Society and under the direction of men whose views and spirit have been shown in the foregoing extracts, is certainly destined to do a great and beneficent work. Of the greatness and duration of this work, they have some just conception, when, after two years' survey of the field, the Executive Committee say: " The Society has entered on a campaign which will continue for a century."

III

THE FIRST TEN YEARS

The Society, then, in 1832 was facing its glorious future. The Executive Committee from the beginning lived by faith and walked by sight. Their faith in God made them brave, resourceful, and persevering, their sight enabled them to be aggressive, alert, and vigilant. Humanly speaking, everything depended on the corresponding secretary, Jonathan Going, and from the hour of his appointment in April, 1832, until his resignation in October, 1837, he fulfilled the highest expectation of the denomination.

He gave himself wholly to the complicated work with which he had been entrusted. He was the man of the hour, to whom the churches and pastors looked for constructive ideas, for high thinking and for a report of the spiritual results of the great national missionary undertaking for which the denomination had deliberately put its shoulder to the wheel. Quietly, but resourcefully, the man on whom all eyes rested went forward with ever-quickening pace, till he transferred to the hands of his successor the work which he had so well begun.

Information about western missions, plans for their promotion and methods of raising funds to support the missionaries, came from him in an inspiring way. He also gave much attention to standardizing the relationships of the new Society with the State Conventions, on whose cordial cooperation so much depended.

The first year found him at Newton Center endeavoring to secure well-trained young men to labor in the West, and wherever he went his eyes were alert for pastors with a strong and simple faith and whose hearts were looking to the great and unknown West.

At its meeting in May, 1832, the Executive Committee were thrilled by the wise and forceful utterance of their corresponding secretary, fittingly called the keynote of the long campaign on which the Society had entered. In it were these impressive words:

> It becomes us to consider that we occupy an important and most responsible position in our Zion. Public sentiment has determined that our denomination has been heretofore greatly deficient in efforts to supply the country with a preached gospel, and it has called this Society into existence to remedy this evil.

> The eyes of multitudes who are destitute are looking for help, and the attention of our intelligent brethren is directed to us to witness our measures. Much is expected of us. It is known that the numbers, the intelligence, and the means of the denomination are competent to do much; and it is expected that we shall plan great things, attempt great things, and devise means to accomplish great things. Shall these expectations be disappointed? We all answer, "No!" But the question is—what shall we attempt to accomplish? Far be it from me to recommend rash adventure and questionable experiment. Still you will allow me to say that we ought to immediately attempt something great, or we shall accomplish nothing important. It is our part to adopt measures for a mighty effort and employ proper means to accomplish it, relying on the approval and blessing of heaven.
>
> It should be considered that it is easier to accomplish a great work than a small one—to do all our duty than a part of it. And it is ascertained that the public will measure their contributions by the magnitude of the object presented and the wisdom of means proposed for its attainment.

And then, after advocating the raising of ten thousand dollars for the work, he said with great impressiveness:

> I do seriously believe that the scheme is practicable, and it is our duty to solemnly resolve, in the fear of God and confidence in his aid and blessing, to endeavor to carry it substantially into execution.
>
> I feel admonished to sobriety in my calculations, as I have embarked my all in this enterprise; and the same consideration ought to be my apology for my zeal in and my wishes for its success. I will not suffer myself to believe that I have resigned a place of obvious usefulness, of comparative comfort, and sufficient respectability, to fail of doing any good, to suffer great solicitude and labor hard, and to blast my reputation through the failure of an enterprise which involves to a great extent the credit of a large denomination, and the spiritual welfare of multitudes of the present and of future generations.
>
> May God give us wisdom and faith and zeal and action and perseverance in a good cause.

The Executive Committee knew that the right man was in the right place, and worked enthusiastically with their leader.

In the next three months Secretary Going traveled 1,100 miles, attended seventy-five religious meetings, preached sixty times, gave twenty-seven addresses, and took twenty-five subscriptions, amounting to $1,318.48. During this time he visited two towns each Sunday, and addressed the faculties and students of three institutions. In a letter detailing these activities he wrote:

> I state these facts, not so much to show my activity, as to evince the goodness of God in giving me strength to labor, notwithstanding my paralytical affliction which the physician assured me required my lying by at least for a

> season. The limb is still feeble, though regaining its tone. I feel that my time is indeed short, that I have a great work in hand, and that I must work while it is day. If I can see The American Baptist Home Mission Society well under way, I shall say, if such be God's will: "Now lettest thou thy servant depart in peace!"

After quoting these words, Doctor Morehouse wrote fifty years ago, "With such consuming zeal, such tremendous energy, did Jonathan Going throw himself into the work, and at such expenditure of force were the foundations of the Society laid."

The first year found the secretary in Baltimore, Philadelphia, Cincinnati, and elsewhere, and the first Annual Report was a masterpiece concerning the work which the denomination had so fearlessly attempted and for which the churches had made so generous a response.

It was well that the Executive Committee resolved to advance with great caution until the secretary gained his bearings and made his soundings in the uncharted sea of national home missions. As one reviews those twelve months it is difficult to discover any mistakes. The progress was necessarily slow. Transportation was so moderate, the mail service of the country so limited, the churches were so scattered, and the ministers so little acquainted with each other and so preoccupied with their own problems, in their desire to enlarge the boundaries of their parishes, that no estimate could be made of the probable receipts for missionary work in the far West.

The church in Webster, Massachusetts, made the first contribution of thirty dollars, and its pastor became the first life-member of the Society. Such is the promotional story of the initial year of the new organization's active life. The missionary progress was meanwhile bringing inspiration and confidence to all who were wholeheartedly supporting the new enterprise.

The churches were pleased to learn at the first meeting of the Executive Committee on May 2, 1832, that five missionary candidates were presented. Other meetings followed on the fourth, fifth, and ninth of May. On the eleventh three missionaries were appointed. The first of these, Thomas Ward Merrill, was commissioned for three months at Prairie Ronde, in Michigan Territory. The second and third appointments were Mason Ball and Ephraim F. Goodrich, the latter being assigned to labor for four months in western Pennsylvania.

Archibald C. Sangster was appointed to Orange County, New York, for six months; Archer B. Smith, of Newton Theological Institution, to St. Louis, Missouri, for one year; Henry Carr, of the same Institution, for one year to Ashtabula, Ohio; and S. R. Clark, for one year to Cleveland, Ohio. Some appointments were only for a few months in order that missionaries might explore and report on the condition of fields that might be occupied. During the first year eighty-nine appointments were made, but among these were reckoned appropriations to five churches to which missionaries were not sent. Twenty-two men were asked to serve in Kentucky, but as the State Convention did not care to be an auxiliary, only one was paid by the Society and reckoned in its working list. Eleven others declined appointment. The first year, therefore, fifty missionaries were in the service. Their distribution is significant: New York, six; Ohio, twelve; Indiania, five; Michigan Territory, three; Illinois, nine; Missouri, seven; Pennsylvania, one; New Jersey, two; Kentucky, one; Tennessee, one; Arkansas Territory, one; Lower Canada, one; Mississippi, one.

Grants were also made to churches for the support of pastors who served without commission from the Society. One church was aided "on condition that they obtain preaching permanently for the year." Similar aid was extended to other churches in Kentucky, Ohio, and in North Carolina—the church in Raleigh receiving a grant of one hundred dollars.

The principal points occupied by missionaries during the first year revealed the sagacity of the Committee and its secretary. The baptisms reported the first year were estimated at four hundred.

The first missionary to die in the midst of his labors was Spencer Clack, who was stricken down by cholera in 1833 at Palmyra, Missouri. Just before he passed to his heavenly home he wrote to Doctor Going the following lines which stirred the hearts of the denomination:

> I am now dying. Since my last communication to you, I have had much affliction in my family. I want you to pay up my full salary for the year out—else my family must suffer. My trust is in the Lord; he is able to strengthen me and uphold me in my dying hour. Don't give up the ship; you are engaged in a good cause, you will meet with opposition—fear not. I have honestly, faithfully and conscientiously defended the cause—not with the object of making money, for I have sustained pecuniary losses; but for the glory of God and of his cause. Say to all the missionaries to be faithful and bear hardships

> as good soldiers of Jesus Christ. The blood of Jesus his Son cleanseth from all sin. The Mission cause is the cause of God. The Lord loveth a cheerful giver; but he that soweth sparingly, shall reap sparingly. . . I am dying: into the hands of God I resign my spirit.

A member of the Palmyra church added these lines:

> In a few minutes after dictating the foregoing letter, with the most perfect resignation to the will of God, Brother Clack breathed his last. Thus has our community and the missionary cause lost an efficient and active member. Two days after the death of Brother Clack, his wife died of the same disorder, leaving a helpless and destitute family of six small children. Well, a good man has fallen—the godly man ceaseth—a standard-bearer fainteth; but he fell on his high place, and at his post, encouraging his companions-in-arms to be faithful soldiers, and breathing only loyalty to his King and love to His cause.

The missionaries were not only opposed by non-professing Christians, but by devout followers of Christ who believed their work was non-scriptural. Jacob Bower, laboring in Morgan County, Illinois, reported the latter group as saying that they liked to hear him preach and were personally fond of him, but when he reminded them that the laborer is worthy of his hire and proposed an offering for his expenses, they were offended and called him a money-hunter and beggar-missionary. Under these circumstances he said the poor missionary had to wear out his clothes, his horse, his saddle, his body, lungs, and voice, spend his whole living and get no help from those who pretended to love him so well.

In the year 1833-1834 ninety-one missionaries were appointed, and eighty accepted service. New fields were added in Louisiana and Upper Canada, and work was begun in Michigan at Detroit, Northfield, Auburn, Pontiac, and in St. Clair County. In the State of Illinois, Knox, Alton, and Chicago were entered. On September 4, 1833, A. B. Freeman wrote concerning his appointment to Chicago in August:

> On hearing of the change in the place of my destination from Ohio to Chicago, I at first doubted the wisdom of it, and only thought that as I had received assistance from the Society, and had thus committed myself, I would leave the event with God. I am now convinced, however, that as to the place, this is among the most judicious appointments of your Board.

On his arrival he met Indians walking in the streets of the village. He rallied the few Baptists, who soon built a church edifice, costing six hundred dollars, burdened with an indebtedness of one-fourth of that amount. In October he organized a church of fifteen members in Chicago, which is believed to be the first Baptist church of the Northwest beyond Peoria. This little congregation economized by using Lake Michigan as its baptistery, from the shore of which the settlers and the Indians witnessed the baptism of four persons during the following year.

The missionary explored the surrounding prairies, discovered other believers, and five churches were the early fruitage of his labors. On one of the journeys over the prairies to minister to the scattered Baptists, he suffered exposure, which resulted in his death. Just before he entered paradise he sent this message to his father: "I die at my post, and in my Master's work." His last resting-place has never been identified.

In 1833 John Harris was appointed to preach to his countrymen in Ohio. Within a year he reported a church of twelve members in Columbus and a Sunday school of thirty children and adults.

During the second year, 1833-1834, in spite of many difficulties, such as opposition to missions, apathy, cholera and other diseases, the missionaries reported 1,600 baptisms, forty churches constituted, fifty Sunday schools, ten Bible classes, forty temperance and twelve mission societies, and three Baptist Associations formed.

Arduous as was the work of these early missionaries they were often held in great suspicion. "Fancy to yourself," said one of these self-sacrificing souls, "a man obliged, through a rough country and over miserable roads, to travel from thirty to fifty miles a day, without where to lay his head; to preach, perhaps, to ten or a dozen members in open houses, and be exposed to all kinds of weather, dangers and difficulties; to be opposed and maligned by those calling themselves the children of God, and accused of preaching for lucre's sake—and you have some idea of a missionary."

Another itinerant preacher wrote that after exposure and fatigue and long journeys, it was hard to be called by professed Baptists, "a gospel speculator," laboring for the fleece and not for the flock. And these criticisms were passed on the missionaries in spite of the fact that Ezra Fisher in Indianapolis in 1832 received a salary of three hundred dollars, and fifty dollars for an outfit, John M. Peck three hundred and fifty dollars, and many other missionaries even less, some receiving as little as one hundred dollars for a year's service.

In the third year, ninety-six missionaries were appointed, of whom James Berry, of Ohio, a good man and devoted to the cause of his Master, after having organized two churches and baptized seventeen persons, was suddenly called to his final reward.

In the year 1835-1836 one hundred and fifty missionaries and agents were at work, in fourteen States, two Territories, and two provinces, supplying from one to twelve congregations each, traveling on horseback, fording or swimming streams, and enduring many privations. Three hundred churches or congregations were thus supplied, to which 1,040 were admitted by baptism and 736 by letter. These missionaries were instrumental in the conversion of 1,676 persons, assisted in the ordination of thirty-three ministers, in the constitution of ninety-six churches, and in the organization of seven Associations. They traveled more than 144,000 miles to preach the word of truth. Among the new fields of missionary activity in 1837 were: Zanesville, Akron, Hiram, Franklin, Jefferson, Aurora, Massillon, and Springfield in Ohio; Dexter, Jonesville, Coldwater, Adrian, Mt. Clemens, and Manchester in Michigan; Delphi, Lawrenceburg, Paris, Franklin, LaPorte, Michigan City, and Madison in Indiana; Jacksonville, Quincy, Carrollton, Canton, Macomb, DuPage, and Vermilionville in Illinois; Potosi and Martineau in Missouri; Milwaukee, Burlington, and Des Moines County (afterwards incorporated in Iowa) in Wisconsin; Brantford, Toronto, and Nelson in Upper Canada.

One missionary reported that in a single year he traveled, and mostly on foot, 4,509 miles, and preached 297 sermons. Many supplied regularly twelve congregations, and often swam the rivers which could not be forded. It is difficult to imagine their self-denial and sufferings, and the loneliness and privations of their families who shared in their personal sacrifices.

The complex character of the people made the prosecution of harmonious church work difficult. In a typical town in Indiana in 1836 one hundred and fifty-four families made up the population, and came from twenty-three States, Territories, kingdoms, and provinces. One missionary said that trying to unite such a church was like putting different kinds of metal into a crucible which over a slow fire took a long time to run together.

In those early days, pastors at large were appointed under the name of missionary agents and were given a State or a Territory for supervision. These men traveled continuously and encouraged smaller churches, assisting them in procuring pastors, discovering new fields of labor, and giving tone, direction, and impulse to the work.

Conspicuous among these persistent and indefatigable souls were: Ebenezer Loomis, of Michigan and Ohio; John M. Peck, Moses Lemen, and Thomas Powell, in Illinois and Missouri; Samuel Love, in Tennessee; Reuben Winchell, in Upper Canada; Peter Chase, in Lower Canada; Supply Chase and John Booth, in Michigan; and William Sedwick, in Ohio. These men looked with contempt on ease and luxury, and courageously met the toils and privations of life in the forests and in the newly settled country.

In 1837-1838 there were seven missionaries employed by the Society in Upper Canada. Between the War of the Revolution and the War of 1812 with Great Britain, a number of Baptist churches were gathered in this province chiefly by the labors of those memorable worthies, the honored pioneers of the denomination in the central and western part of the State of New York. But in the War of 1812 these Canadian churches were mostly disorganized and their members scattered to the winds. Within a few years, principally through missionary endeavor, churches were again revived and some of them were visited with powerful revivals.

During that period 116 missionaries commissioned by the Society reported 2,139 persons admitted to the churches under their supervision, of which 1,431 were by baptism and 708 by letter; besides this there were several hundred conversions where no baptisms had yet been reported. These brethren also assisted in the ordination of thirteen ministers and in the constitution of twenty-nine churches.

One of the missionaries gives conclusive evidence of the interest and zeal with which he was engaged in preaching Jesus Christ, by stating that as he was not able for several years to procure a horse, he pursued his journey through bad roads on foot, and sometimes steered his course through the woods by a compass to find the place of his appointment.

"I have," said he, "several times traveled twelve miles out to preach, and back again the same day, and waded a stream in which the water was more than knee deep; when the ground was covered with snow." After thus enduring hardness as a good soldier of Christ, until by "constant exposure to wet and cold," his limbs were stiffened, he, at the age of fifty-eight years, still traveled on foot to fulfil his appointments, and felt the inconvenience the less because he had been long accustomed to " look beyond this world for support."

At the Annual Meeting in 1840 the following resolution was passed:

> *Resolved,* That believing the gospel of the grace of God to be preeminently adapted to promote the best interests of the human family, we regard the commencement of a mission in Texas, by the Society, with emotions of peculiar interest, as extending the knowledge of salvation to the youngest of the sisterhood of civil communities, and exciting high expectations of an early and permanent establishment of the kingdom of God.

In 1841-1842 ninety-seven missionaries reported 1,495 baptisms, the organization of thirty-six churches and the ordination of sixteen ministers; four church edifices were completed and thirteen others begun. Two churches came to self-support, and forty-two churches contributed $2,798.61 for benevolent purposes—missions, Bible and Tract Societies and ministerial education.

An interesting comparison in the development of the Home Mission Society shows that in the States of Kentucky, Missouri, Indiana, and Michigan there were in 1832 but 955 Baptist churches, with 484 ministers, only ten of whom were regular pastors, whereas in 1842 there were in the same States 1,689 churches with 772 ministers.

The churches in these States had contributed $6,245 for benevolent purposes in 1841-1842, and there were in operation in this area several institutions of science and theology. In all the territory in which the Home Mission Society's missionaries operated, the Executive Committee reported 10,990 baptisms, the organization of 401 churches, the ordination of 142 ministers, and the creation of many benevolent societies, Sunday schools, and Bible classes during the ten years.

In 1842 it was reported that opposition to evangelical effort was far less prevalent than in former years.

IV

THE WISE MEN OF THE WEST

The wise men of the East brought their treasures of gold, frankincense, and myrrh to the inn in Bethlehem, and returned to their countries to tell the story of the new-born King. The wise men of the West gave their lives, their strength, and their prayers to their Master, and went into the unknown lands to make him known to all the people.

They pushed forward in faith wherever the settlers went to live in the expanding nation, using without stint their strength in bringing to the lonely but courageous occupants of the new lands the story of the gospel of Christ. The same kind of frontier work that consumed the energies of the missionaries of the first decade was repeated on a still larger scale during the next forty years.

Those resolute men followed the immigration of Americans overland through the South Pass which saw the head of the long procession of eager people searching for new homes in 1839. Those who had settled in the States in which the missionaries had been laboring felt the urge to move to the inviting prairies with their virgin soil. Great numbers of canvas-covered wagons, holding households and their effects, passed through Wheeling and Cincinnati to St. Louis and to the regions beyond. Steamboats on the Great Lakes and the rivers were filled with those who were looking westward.

In the East, the railroad system was developing rapidly, but it was slow in stretching westward. In 1840 the nation had 3,863 miles in operation. In 1842 there were no railroads in Indiana, Wisconsin, Iowa, Missouri, Arkansas, Tennessee, Texas, Mississippi, or Florida. In 1852 there were none in Iowa, Arkansas, or Texas, but six years later in all these States and in California extensions had been made.

In 1840 the population of the country followed the rivers west of the Mississippi, moved upward into Ohio, and westward along the Missouri.

When Minnesota was entered by the first settlers it was believed to be so cold and sterile that, when years later its admission as a

Territory was proposed, a member of Congress expressed the fear that, when the fur-bearing animals were killed off and the pine forests cut down, the country would be unable to sustain a large permanent population.

The Society's first missionary entered Iowa in 1838, and two others began work in Wisconsin, one of whom reported that people traveled nine miles in ox-teams to hear preaching. In Florida the Seminole War in 1839 interrupted missionary operations in churches where the meeting-houses were often "a pile of logs thrown together" in a pine forest, with neither doors nor windows, and with only rough boards for seats.

General Fremont's explorations across the country and beyond the Rocky Mountains, in 1842 to 1845, thrilled the nation and stimulated the restless and adventurous elements in the population to press still farther westward. In 1843 it was voted to enter Oregon and, two years later, Ezra Fisher and Hezekiah Johnson, joining a large company of emigrants, traveled seven and a half months over a distance of more than twenty-five hundred miles, until they reached their destination.

Mr. Fisher, who in 1832 had been appointed a missionary in Indianapolis, wrote concerning this journey: "I bore my full share of the services of the company and walked farther in the performance of them than in the whole distance of the journey. Neither myself nor family laid off our clothing at night more than four or five times during the whole trip, always sleeping in our tent on the ground, so that we were worn down with fatigue and care."

When they reached the end of their long journey, in the beginning of the rainy season, congenial friends were found, who had lately built their rude houses in the new country. One of these families was that of Deacon David T. Lenox, of New York, who had been the captain of a company of emigrants that had organized in 1844 the first Baptist church west of the Rocky Mountains, and had maintained services till Vincent Snelling, of Kentucky, became its pastor the following year. In the winter of 1845-1846 Mr. Fisher and his family of six were entertained by Deacon and Mrs. Lenox, who also took into their log cabin a widow and her three children. The house was eighteen by twenty feet, with a small bedroom at one end. Beds were laid on the floor at night and rolled up in the morning. Under such primitive conditions these brave souls faced the future.

The letter that Mr. Fisher wrote to the Board in New York reached the city by way of the Sandwich Islands and Cape Horn.

The first Baptist church on the Pacific Coast was built by Hezekiah Johnson at Oregon City, in 1848. The progress of the work in the Territory was very slow and typical of the experiences through which the early western missionaries passed. The rush to the California gold fields retarded emigration to the Northwest. The strife later over the slavery question also interfered with the progress of the Baptist cause. Indeed, it was not until 1882 that the Oregon Baptist State Convention was organized. This lasted but a year when, in 1883, the Northwest Baptist Convention was formed of Western Washington and British Columbia. In 1884 the East Washington and Northern Idaho Convention arose and, in June, 1886, the Oregon State Convention was born. In 1897, the British Columbia churches withdrew from the Northwest Convention, which then took the name of the West Washington Convention.

With deep interest the Executive Committee followed the exciting events in Texas, as American residents were settling in the republic, which declared its independence of Mexico in 1836, was recognized by the United States the following year, and by leading European nations in 1840. Its annexation to the nation in 1845 opened a large and needy mission field. The territory earlier embraced the eastern half of New Mexico and parts of Kansas and Colorado. In 1838 an appeal was received from the only Baptist church in the new republic, saying that there were but two Baptist ministers in the entire country and that these were giving only a part of their time to Christian work. In 1839 James Huckins explored "the land of promise" and organized a church at Galveston. A year later six other churches had been formed. The Executive Committee early appealed for missionaries who would be willing to go to the new area. William Tryon responded, and began his labors at Independence in 1841, resolving to teach the people to whom he hoped to minister, to plant their altars where they plowed their acres.

In 1848, after war begun in 1846 had been victoriously prosecuted, Mexico ceded to the United States, on the payment of fifteen million dollars, a great area, including California, Nevada, Utah, parts of Colorado, Arizona, and New Mexico, to which lower Arizona and Southwestern New Mexico were added by the Gadsden Purchase in 1853.

As early, however, as 1843, westward-gazing people had been going to the Pacific Coast and had settled in California. But when gold was discovered there in 1848, before the new territory was organized, the rush of excited people from every part of the nation greatly exceeded any former movement of emigrants on the American continent. In the East, the best farms were heavily mortgaged at ruinous rates of interest to secure money for the journey. Others were sold at a sacrifice, some were deserted by their owners, and the wives and children of many men who had left home to dig for gold were compelled to struggle against untold hardships for their daily bread. The adventurous gold-seekers hurried by every kind of conveyance to the new land of promise. Many traveled by steamers and sailing vessels around Cape Horn, or across the Isthmus of Panama, or made their way more slowly through the unknown regions of the Rocky Mountains, where some perished. Other adventurous men journeyed with their wives and children in ox-teams across the continent. One such family passing through Kansas buried one child and had a daughter born to them. The daughter became the wife of a generous friend of the Society.

It is interesting to note that in anticipation of coming events the Executive Committee had earlier sent a missionary into the coastal regions, later ceded to the nation, and when the gold fever seized the country, Osgood C. Wheeler had crossed the Isthmus and was active in his work in California. A second missionary, H. W. Read, went overland by a southern route, with a large company. He was so impressed, however, with the importance of New Mexico as a missionary field that, with the consent of the Board, he remained there, with Santa Fé as the base of his operations.

In 1850 two other men were appointed to California, and, although the extension of the work was expensive and proceeded slowly, there was determination to labor unremittingly to Christianize the people of the new State, on account of its relation to the extension of spiritual influences beyond the Pacific. This purpose was strengthened by the arrival of one thousand six hundred Chinese in 1850.

Meanwhile the rush of emigrants to the Pacific Coast had thrown into great confusion the Society's work in the Mississippi Valley, from which it was estimated that more than forty thousand of the male population had proceeded to the western gold fields. This made the work of the churches so difficult that many ministers were greatly discouraged, and their churches asked for aid. One missionary in Illinois reported that over one hundred persons had gone from his neighborhood to seek for gold, and he thanked God that he had not had the fever, but said he had suffered much pain from the chills on account of those who had gone away.

The unexpected calls for larger help from the depleted churches retarded the increase of the Society's operations in the new territories but, in spite of this embarrassment, it pushed forward into Minnesota in 1849, and determined to follow with the gospel the populations that were pouring into the West. Convinced, however, that its work in the Mississippi Valley must be strengthened, the Society in 1850 added ten to its force in Illinois, and enlarged the number by four the following year. In the same period twelve men were commissioned to labor in Indiana, nine in Wisconsin, and five in Iowa. These forward steps were made while missionaries were commissioned to work among the foreign-speaking groups that were pouring into America at the rate of one thousand persons each day. The Executive Committee was plainly bewildered by the many appeals for help from every quarter of the nation which could not possibly be answered favorably with receipts of $39,885.36 in the year 1852, when twenty years of heroic work had been completed.

On May 30, 1854, Congress created the Territories of Kansas and Nebraska out of a part of the Louisiana Purchase, and at the same time declared "inoperative and void" the Missouri Compromise Bill of 1820 prohibiting slavery in these regions. This reversal of an enactment that had strained the patience of the antislavery people in the nation created intense indignation and proved to a growing host in the North that the South was determined that slavery be carried into the West. During the next three years great numbers emigrated from New England and other Northern States into the new Territories in order to secure them for freedom, and emigration from the Southern States into the same Territories was stimulated by the desire to secure them for slavery.

Perilous days were in prospect, and John Brown and his friends began to make their plans. To keep abreast of these stirring events, the Society's missionaries entered Kansas in 1854 and Nebraska in 1856. Nothing, however, could long delay the western advance, and other missionaries were sent to Colorado, Dakota, Wyoming, and Idaho in 1864, and to Washington Territory in 1870.

The excitement throughout the nation reached a new intensity when, amid great rejoicing, a silver spike was driven at Ogden, Utah, on May 10, 1869, to mark the completion of the first transcontinental railroad which had been surveyed in 1860. Ten years later a new era of development swept the country, railroads were greatly extended, and vast regions were opened to settlement. With this improvement of transportation came the enlargement of missionary plans. New life was enthused into the southwestern areas and from Texas and Arkansas came urgent requests for appropriations for missionary aid.

These calls for new workers had hardly been heeded when heavy movements of population made it necessary to strengthen the forces in the Northwest. At the same time the cries for help from Manitoba, which could not be assisted by the Baptists of the Canadian Provinces, led the Society to aid the churches not only in that province but also in British Columbia.

Arizona was occupied in 1879 and a year later operations in New Mexico were resumed, and missionary labors in Montana, discontinued since 1873, were again begun. In 1880 another resolute attempt was made to carry on mission work in Utah, after an unfruitful effort to labor there nine years previously. Within the three years ending in 1882, the number of missionaries was nearly doubled and the receipts of that period exceeded those of any previous three years in the Society's history. In the Southern States its labors ended with the withdrawal of the Baptists to form a new Convention in 1845. Its work in Canada had been continuous and highly appreciated by the Baptists of the Provinces of Quebec, Ontario, Manitoba, and British Columbia.

Meanwhile in California the work had progressed slowly. The first Convention, formed at Santa Rosa, in 1853, under a group of live oak-trees, was short lived. It was succeeded by another in 1866, which was partly reorganized, and continued until 1881, when a new Convention came into being.

In 1871, Utah was entered by a missionary who remained one year. Eight years later, Dwight Spencer organized a church in Ogden, which soon had seventy members, and its house of worship. In 1883 the church in Salt Lake City reported eighty-nine members, and had a commodious edifice. It continued to prosper, and in 1890 was self-supporting and gave one thousand dollars for the purchase of a lot in Provo. The Society has had a succession of faithful missionaries in Utah and this work has been ably supervised by its general missionaries. Many Mormons have joined the churches in the course of their regular ministrations to the people of their parishes. The larger success has been among the Gentiles, who are in the minority in most communities. Continual appropriations for mission work have been made, and the gifts to aid in the erection of excellent church edifices in Salt Lake City, Ogden, and elsewhere have been very large.

In the first fifty years of its work, the Society had entered practically every State and Territory beyond the Mississippi and wisely placed its missionaries in the centers that were to grow into the leading cities of the new West. The denomination was thrilled with the spiritual progress that had been made and with the prospect of still greater advance. It was deeply impressed to learn that the home mission churches in the West were being taught to give out of their poverty to the cause of foreign missions, and were not forgetting to establish Christian colleges in the new areas.

Since the day of the first missionaries in 1832, the denomination gave conclusive proof of its faith in the Society whose work it supported with ever-enlarging contributions, which averaged annually in the five decades till 1882: $22,188; $31,500; $37,926; $68,965, and $87,704. The average annual missionaries at work were, for the first decade, 77; second decade, 115; third decade, 131; fourth decade, 258; and the fifth decade, 327. In the Year of the Jubilee, 513 were under appointment in every Western State and Territory, laboring among four races and preaching in nine languages. In 1830 the population of the nation was 12,866,020, and in 1880 it had grown to 50,155,783.

No braver Christians have ever labored for the Master in America than the missionaries who helped to build in the frontier days the kingdom of God in the lands beyond the Mississippi River. They did not lead soft lives. Their faith was not anemic; he who describes these men of holy action brings tales of adventure that storm the mind. These "happy warriors" did not resist the divine urge in their souls. They had a "heroism that boldly, delightedly took its life into its hands and tossed it away gloriously and with a laugh." They had a chivalry that flung itself into grim wrestlings with principalities and powers, and won. They had the calm and disdain of the martyrs. They went straightforward before there had been developed the complicated and delicate machinery with which modern missionary work is done.

They labored alone and yearned for the fellowship of missionaries of their own or some other denomination. Often the nearest one of kindred spirit was two hundred miles away across the prairies, or beyond the rivers, or over the mountains. These men were always going forward, for the entire population was on the move. They did not live to see waters " that leapt before them into roar and foam flashing in the sunshine, slow into the dead sluggishness of a canal." They were thrilled by the romance of service, daredevil souls, afraid of nothing, and could look a hostile crowd, gathering for an ugly rush, full in the eyes and never waver. They tugged hard against the swirl of the fiercely rushing social currents, " fought with their heads down and their breath caught away into the howlings of great winds." To them religion gave color to life, opened the door upon adventure, and shot things through with heroism and romance. " Their lives are the bewildering proofs of what God can do and has done."

The missionaries faced panic and disaster with hearts that never trembled. Their religion gave them a steadiness of nerve, a deadly aim, and an invisible urge. They were often pinned to their rude beds with serious sickness, suffering acutely in their eyes, ears, and teeth. They were frost-bitten, had hemorrhages and fevers; suffered from malaria and broken limbs, with a physician three hundred miles away; with snow-drifts piling against their unheated homes, fuel scarce, no telegraph, no telephone, no railroad, no stage-coach, mail once a month brought by a man on foot, they toiled and waited and prayed for a better day. Their letters to the Board passed by these hardships and mentioned only conversions, family altars repaired or set up, new recruits for the ministry, baptisms, and churches organized. " For sheer splendor there is nothing to be compared to these missionaries when the darkness fell and the test came and some black rushing water had to be crossed."

To them horizons were only the limits of their vision, and they pushed forward through their sky-lines into the infinitude of God's love. They had the raptures of the forward view; they were not afraid to follow Jesus closely. In the winter they looked forward to the brighter days of spring. In the spring they talked of harvests. In the autumn they laid up stores of courage for the quiet months ahead, when revival services would be held. They believed in a changeless Christ who in a changing world can transform and transfigure human lives.

These brave men were always doing something, facing something, winning something. They did not aimlessly drift through purposeless, boring days. They did not spend any time whittling the staffs on which to lean, but in whetting their swords with which to smite the Philistines in the mountains that must be compassed.

V

THE RECEDING FRONTIER

The work in the frontier areas developed rapidly in the years following the fiftieth anniversary of the Society's organization. As the railroads were extended, the people pushed forward to receive new allotments. Many thousands of men who had settled in the Mississippi Valley sold their farms to go farther West where land was cheaper. The surge of the population was continually toward the Pacific.

Transportation has always set the pace for missionary progress. At first missionaries traveled on foot or on horseback. Then came the ox-wagon and horse-drawn vehicles, when families rode to church, and the custom of eating together and visiting between the morning and afternoon services was wide-spread. Soon after, time was saved by the slowly moving railway trains, later quickening to express speed, and the messengers of peace easily widened the area covered by their Christian labors. Later the progress of mission work was increased by the wide use of the telegraph, the telephone, the express companies, rural delivery, and parcel-post, that quickened industry, multiplied human contacts, and made rural life attractive and profitable. But the greatest changes in mission work have followed the universal use of the automobile for travel and business, when the stream of population turned from the congested cities to the suburban areas.

Then mission problems suddenly emerged, one of which is to determine by a careful canvass which denomination is sufficiently numerous to organize a church and erect the building toward the cost of which the entire group of interested people are asked to contribute. Immediately the necessity to make the new church house serve the religious needs of all the Christians in the parish raises problems which, if not solved in a satisfactory way, soon lead to the organization of a second church possessing fraternal and community spirit. In the suburbs, too, those who prefer the open spaces and wish to have their children enjoy the benefits of the countryside, often build their homes several miles from the religious and business centers to which they easily go in a few minutes along highways made safe by electric signals and police oversight. Indeed, suburban pastors often welcome into their membership families whose homes are far from the church of their preference.

In the West, the improvement of State and interstate highways makes it easily convenient for the members twenty miles away to attend the Sunday services.

The implications of such new habits on church attendance are not difficult to see. Fewer and stronger churches are already resulting from the sudden revolution in transportation that has swept across the nation. In many of the smaller towns the new conditions have led to the forming of community, union, federated, and larger parishes, and, in the older settled sections, this tendency to merge the local congregations of denominational groups has proceeded with surprising rapidity.

To what degree the radio has modified church attendance cannot be determined, but in the sparsely settled areas, reached only by the itinerating missionary or by the colporter, the benefits are very great. Indeed, one colporter was so impressed with the religious values in the broadcasting of church services that he assisted the people, who lived in the arid and mountain regions, to install radio instruments in their homes.

All these rural problems and many others have long been studied by the Board and are receiving the attention of the director of Town and Country Work, Edwin E. Sundt.

There was always great excitement over the selection of the county-seats in the new territory. In some States where settlers were allowed to obtain their allotments by immediate occupancy, the confusion was intense, and the results were often disappointing. During the twenty-five years following 1882, a large part of the desirable land was occupied by settlers.

Those who established themselves in the towns were more easily reached by the missionaries, but the larger number, whose homes were great distances from the railroads and navigable rivers, cut themselves off from human relationships, without which life soon became socially impoverished.

The discovery of gold, silver, copper, and coal often suddenly brought together large communities, which in some instances grew almost overnight. Great numbers moved from one locality to another with their herds and flocks. Wherever the people went the Society's representatives followed, and where a few Baptist families could be formed into a Sunday school, or better still into a church, the ministers encouraged the people to labor together for the progress of the gospel. Many of these missionaries had churches which in some instances required a hundred miles of travel before a preaching circuit could be completed. Their home life was thus so interrupted that their families often suffered for the lack of life's necessities.

Schools were few and far apart; physicians, dentists, and nurses were rarely available; and there were only a few stores where medical and food supplies could be purchased. Under these primitive conditions, the death-rate of mothers and children was very high. It would be difficult to tell who had the greater burden, the missionary, almost constantly absent from home, or his wife, bearing the heavy responsibilities of the family, often rendered still heavier by the sickness of children.

The drift of population into all parts of the West followed the opening of new lands, the improvement of transportation, the establishing of industries, the development of mines and the enlargement of educational facilities. The lure of free land and cheap land seemed, however, to be the irresistible element in the westward trek of the people.

The Railway Age in 1881 showed that 7,027 miles of new track were laid during the previous year on at least 234 different lines, a greater mileage than had been constructed in the United States or any other nation in any previous year. Dakota led the country with 680 miles of new track, Texas came next with 659; then Ohio, 525; New Mexico, 519; Iowa, 445; Colorado, 401; Nebraska, 385; Illinois, and Kansas, 340 each. The total mileage in the United States at that time was 93,704 against 60,283 in 1871 and 74,096 in 1875.

From 1882 to 1907 the missionaries followed the railroads, radiating westward and selecting the leading town settlements that indicated permanence and in which they discovered groups of Baptists possessing the leadership that promised a successful mission.

Into these new areas poured a rich mixture of nationalities. Among the most reliable and resourceful of the settlers were the Scandinavians and Germans, and in lesser numbers came the representatives of other races of the second generation of immigrants. The English language was the bond that united the newcomers into a social solidarity that made the first communities in the far West into a society unlike any other that the world had ever produced. It was no easy task to build churches and schools in such areas and to stimulate social life where neighbors dwelt miles apart, under primitive conditions and often struggling for bare existence.

Missionaries labored hard to keep churches from discouragement and the people contented and brave in their new and adverse environment. To do this was the daily burden and challenge of their frontier life.

It is hardly possible to overestimate the hardihood and indomitable courage of those who became the indigenous people of the far western lands. They who built permanent homes in such open spaces were the most venturesome representatives of those races which chose agriculture as their life occupation.

The picture in *The Giants of the Earth,* which Rolvaag drew of Per Hansa, transported with ecstasy as he gazes upon his one hundred and sixty acres of the best soil in the world and realizes that it is his, explains in a thrilling manner the lure of the land that brought the Scandinavian people from their overcrowded farms to the rich, wide prairies of the West. The agony that sweeps his soul when he discovers that his neighbor has moved his stakes across the border of his land, the terror which comes to his family and his neighbors when the grasshoppers ruin their crops, and the tragic death which overtakes him in the storm as he is on his long journey to call the doctor, are other pictures of the harrowing life of the early homesteaders.

The settling of the new lands of the expanding West waited on the means and the missionaries available. The mind of the denomination was preoccupied with this frontier work until the western Baptists came to their financial strength and leadership, for which the Society had trained them. This process lasted from 1832 to 1907, when the Board saw that the day was approaching when the western conventions would come to their majority and to a consciousness of their strength and power of initiative.

In the western country, under frontier conditions, sectarianism found the richest soil. When a missionary had gathered a group of interested people about him, he often saw his little flock suddenly divided by a wandering preacher who lived on argument and hurled invectives against those who differed with him on his weird statement of a doctrine that he regarded as all important. The missionary, too, was often challenged to a debate with the newcomer, who at first expressed deep interest in the work, but later proved to be a Mormon.

The new converts and the Christian leaders moved away so soon that the work often declined and sometimes became so weak that it had to be abandoned. The missionaries preached to a procession of restless, forward-moving people. The prairie-schooners that had brought them into the new country stood ready at the door, and their owners, after harvesting a disappointing crop, often harnessed their horses again to their wagons and journeyed still farther westward. And yet in spite of early discouragements in many of these halting beginnings, in communities where the first foundations were so slowly and painfully laid, the buildings of a superb Christian community have risen. We can trace the later influence of the men and women who journeyed into the newer frontiers, leaving the more cautious and conservative remnants of the struggling churches to carry on Many of those who took their families into the far western sparsely settled region, became in their new homes the brave apostles of our denominational mission forces, and the churches that trained them for a while and mourned their departure will forever rank with other pioneers of Christian progress.

In the lumber and mining camps the formation of churches has always been a hard task, because in such places social life is abnormal and settled family life is seldom the rule. In these lonely spots were often found men who were refugees from society, or had become so discouraged that they had sought life in the open, far from the scenes that reminded them of earlier prosperity.

In one such camp in Colorado James H. Franklin labored as a missionary, and later, through successive steps of enlarging service, became a State secretary, and then a secretary of the American Baptist Foreign Mission Society.

The frontier developed its own rural problems and difficulties. Indeed, from the beginning of its work the Society has had a constantly changing rural problem which has never been the same in any two years of its expansion. The selection of a county-seat often made it necessary to remove the meeting-house to a new location, or to abandon the old property and build again. This did not entail great expense but frequently led to a division of numbers and a multiplication of churches. As the towns grew into cities and the railroads threaded the West, the open spaces between the larger communities were easily overlooked, and it was not until the colporters began their work that these neglected peoples were systematically reached with the gospel. As the fertile land became fully occupied, agricultural competition increased, and the people living far from the routes of travel found it difficult to enter into the spiritual ministrations of the churches and to educate their children in a satisfactory manner.

When the first settlers came to the time of retirement, their children often succeeded to their work on the farm and the parents moved to the towns. If they did not have children who cared to continue to live in rural communities, their farms were rented to the wandering and less progressive people who roamed from county to county and from State to State, always looking for an opportunity to purchase a homestead, or to work under more favorable conditions. The tendency to neglect the people in the open areas was not only confined to the West, but was widely prevalent in the East, where the more aggressive and ambitious people were moving to the towns and cities. Farm lands were not abandoned in the West as they have been in New England, but as machinery has multiplied and the cost of labor has advanced, the number of tillers has decreased, and agriculture has been carried on in certain sections by huge corporations which have demonstrated that farming may be profitable under most difficult conditions. The president of one of these organizations was called to Russia to tell the Soviet Government how to establish State agriculture on a national scale.

The raising of the water line has developed new fields for missionary endeavor. In the block of States between Kansas and the Pacific, Mexico and Canada, a region two thousand miles long and one thousand miles wide, there is a shortage of water. This western third of the United States grapples always with one stern fact that does not assail the areas farther east. Up to the water line the settlers have planted. Beyond this line, ninety-six per cent. of the dry land has a limited rainfall, and must be forever sparsely populated. But a part of the arid West as large as the State of New York is so situated that it can be irrigated. When this is accomplished, thirty million acres will enjoy an unbelievable fecundity. In the State of Washington one hundred thousand people live on six hundred thousand irrigated acres, which could support but a few homes before the water was diverted from the Yakima River. The volcanic ash, the sunshine, dry weather, and the water make ideal conditions that enable the farmers to plant apple orchards where it is not unusual to have a crop yielding two hundred dollars per acre. These apples are exported to Japan, Egypt, and Brazil.

In Arizona, in the Salt River Valley, after the settlers had raised the water line sufficiently to support a population of twenty thousand, the Government built the Roosevelt Dam that "transformed the cactus-studded desert solitude into an unbelievably productive, progressive, thrifty community that has no counterpart in all the world." In it there live one hundred and thirty thousand people, of whom sixty-seven thousand have their homes in Phœnix. Some of this land is valued at two thousand dollars an acre. From this wonderful garden spot go refrigerated train-loads of lettuce to the East. Single acres yield seven hundred boxes of grapefruit. Egyptian cotton grows profusely. Date-trees ripen their fruit in the city parks, and the land yields six crops of alfalfa in a year.

In Los Angeles the growth of population to two hundred thousand was made possible by diverting the Los Angeles River into irrigating ditches, and by pumping water from shallow wells. Then the city reached out beyond its own watershed across the Mohave Desert, two hundred and fifty miles to the spot where the Owens River, fed by the snows of the Sierra Mountains, was pouring its waters into a brackish lake. This stream was taken through an aqueduct, and two million were added in twenty years to the population, whose call for more water was again heard.

The Colorado River, draining seven States, swells to a flood at certain times in the year and is at low ebb at other seasons. It waters the Imperial Valley, situated below the level of the sea, and has transformed a desert into a garden. The Hoover Dam, now under construction at Black Cañon, will raise the water line in the Southwest, and will provide homes for several million more people. This dam is the largest construction of its kind in the world, and forms a lake five hundred feet deep and one hundred miles long. From this huge reservoir a river will be taken across the plains a distance of two hundred and sixty miles, lifted over a mountain range and conducted down into the coastal plain, about Los Angeles, to raise the water line still higher and allow more people to live in the fertile regions of Southern California. Floods will thus never again recur, and the Imperial Valley will remain a safe abode and be a fruit garden for the nation. The control of the Columbia-Washington region presents a greater problem than this which is being solved in the Colorado River Valley, and the lower Rio Grande will doubtless be the site of an international dam. From sixty to seventy irrigation projects all over the arid and semiarid West invite development, and have been presented to the Reclamation Service. Such undertakings develop many new and stable communities and open up a constantly enlarging line of missions that early grow into strong, self-supporting churches.

Baptists in the irrigated regions need missionary assistance for a few years, until they have paid to the government a part of the purchase price of their land. Later they are able to meet their own expenses when out of the churches rivers of living water will flow into all the earth.

In the Twin Falls project in Idaho and in other States, strong, self-supporting communities have reached a high state of prosperity, and churches, schools, libraries, and a well-developed countryside, have called together a great population whose leadership from the beginning has been of a high intellectual and moral type. The distance from eastern markets and the rising freight rates have somewhat retarded their growth, but these areas supply their own agricultural needs, and the diversity of crops and the gradual introduction of manufactures give good promise of a permanent, prosperous, and contented population. These conditions tend to stabilize all Christian institutions.

Claiborne A. Wooddy was a missionary in Oregon from 1884 to 1890, and secretary of the Pacific District from 1895 till 1903, when he became superintendent of the Pacific States, Utah and Arizona. In this exacting position he labored ceaselessly till his death, November 9, 1918. Doctor Wooddy traveled constantly, and made two journeys of exploration to Alaska. He gave himself without reserve to his perplexing tasks, and was an inspiration to the churches, missionaries and State secretaries. He had a large part in molding the collegiate and theological institutions of his area, and was the nestor of western Baptists.

Nelson B. Rairden was made general missionary of Iowa in 1887 and after six years was appointed superintendent of missions and secretary of the Missouri River District. In 1895 he became superintendent of the Trans-Mississippi Division and did a notable work until his health compelled his retirement in 1907. He had a large part in the development of the missions among the Blanket Indians, and was intimately acquainted with the missionaries and their churches.

Bruce Kinney has been in the continuous employ of the Society since 1898, first as missionary pastor in New Mexico. Later he was general missionary of Utah and Wyoming; secretary of the Southwest District, Kansas, Oklahoma, and New Mexico; general superintendent for Midland Division, comprising ten States west of the Mississippi River, and joint division secretary of the Home Mission Society and the Publication Society. He was chosen director of Indian missions in 1922. He has traveled widely in the conduct of his work, and has endeared himself to the missionaries and teachers engaged in the Indian service. His books on *Mormonism—the Islam of America, Kingdom Preparedness, The Pith and Pathos of Frontier Missions,* and *Frontier Missionary Problems,* have had wide reading and exerted a profound influence. He has spoken in many parts of the country, and with Doctor Wooddy made a tour of exploration to Alaska.

Datus D. Proper spent his ministerial life, covering a period of forty years, in the service of the Society as missionary, general missionary of Iowa and Washington, joint secretary and superintendent of the Central District, and associate church edifice secretary. He filled every position with fidelity, and made an important contribution to western missions in a period of transition, when his wisdom and initiative were often the decisive factors.

Alonzo M. Petty has devoted his ministerial life to the work of the Society. He was general missionary of the Southern California Convention from 1902 to 1908; secretary of the Pacific Coast District for six years; and joint secretary of all Societies for the Northwest for five years. Since 1923 he has been the Society's field representative. He has labored with contagious enthusiasm, and has had a large share in advancing the western missionary program of the denomination.

Dwight Spencer was a missionary in Kansas in 1867. He organized the first Baptist church in Utah, at Ogden in 1881, and soon after when the First Baptist Church of Salt Lake City was formed, he raised funds in the East for the erection of both buildings. Doctor Spencer became general missionary of Utah, Nevada, Wyoming, and

Idaho, and in 1888 was made general missionary of the Northern Rocky Mountain District. He was instrumental in establishing thirty churches, and in the erection of twenty-five edifices. He was secretary of the Wabash district until 1896 and during the next five years was secretary of New York and Northern New Jersey. He served for a brief period without salary as assistant to Superintendent Woody on the Pacific Coast.

VI

THE VOICES OF PAST HEROES

The heroic men who gave such a good account of their missionary stewardship in the expanding West still speak to us in the letters they sent to the secretaries. Their work was interpreted and their spiritual triumphs were reported to the churches which supported and prayed for their representatives in the western regions.

Countless letters which came also out of the mission fields from men and women who were former members of churches " back East," dramatically confirmed the records of missionary achievement by the tales of the devotion and persevering labors of the pastors whose modesty deterred them from writing the colorful and realistic accounts of their own work. While these could not be tabulated in statistics, they were recorded in the grateful hearts of those who were converted under their preaching and established in the faith by the ministry of western home missionaries.

The first in the series reveals the spirit and temper in which they served:

> This is not a complaint; I am no grumbler; it is simply a bit of experience. About two years ago, under the conviction that there was great destitution both in regard to religious and educational privileges in the great Rocky Mountain Territories, I gave up a pleasant pastorate in New England, and accepted an appointment under the Board of the Home Mission Society. That my convictions had some depth, may be judged from the fact that I accepted a smaller salary as missionary than I was receiving as pastor.
>
> The place to which I was assigned was upon the great line of travel between the East and West, and was by no means the most neglected and destitute in that part of our country. My first work was to find a place to live. This was no easy matter, as houses were scarce and rents were high. I at last found a building—a mere board shanty—having a single room, with a shed attached to the rear which I thought might be used as a kitchen. For this I was charged a larger rent than I had paid for a commodious and comfortable home during my New England pastorate.
>
> I soon found that a missionary's life was far from being one of indolence and ease. There were a few Baptists in the place, but they had been for several years deprived of religious privileges, and had become quite indifferent to everything relating to Christian service or spiritual life. But I went to

work visiting from house to house during the day, and holding meetings every evening. After four weeks spent in this way, I found seven who were willing to commit themselves to the enterprise of organizing a Baptist church. These were persons with but little of this world's goods, and with but slight influence in the community. The next thing was to find a place to hold our meetings. At first we hired a public hall, but it was in such constant demand for balls and dances, that we were soon crowded out. Then we took a room over a saloon, and here we were so disturbed by loud talking, mingled with shocking profanity and vulgarity, that our meetings often proved complete failures. But these were not my greatest discouragements. The whole community appeared to be altogether indifferent to everything that savored of religion. Dancing and parties, horse-racing and gambling, low theatricals and shows, were the only subjects in which they seemed interested. Ah me! those were dark days. I often preached to as few as twelve persons, and once I remember preaching to four.

Now, I am sure you will not wonder when I tell you that under these discouragements my heart at times turned longingly towards the pleasant field I had left.

But my cup was not yet full. After struggling on for nearly a year . . . I saw that the effort would result in failure, unless a meeting-house could be secured. I sat down and made a careful estimate of the cost of a plain church edifice, and then making a liberal allowance for the amount that could be raised upon the field, I found that fifteen hundred dollars would be needed to carry through the enterprise. I then wrote to the Society asking if they could give that amount, or if not, would they favor my coming East and going among the churches to raise it. They replied that the demands upon the Church Edifice Fund were so numerous that they could not give more than five hundred dollars to a church, and that most pastors objected to having special appeals for aid made to their churches. They assured me that they sympathized with me, and fully appreciated the discouragements under which I was laboring, but that they found it impossible to awaken anything like a suitable interest in the work among the churches; that many wealthy congregations gave but a mere pittance, that three thousand of the smaller churches gave nothing, and that nowhere was there anything like the interest that ought to be manifested in a work of such importance and magnitude as the saving of our own loved country.

This was the severest blow of all, for it not only cut off my hope of securing a meeting-place for the little flock I had labored so hard to gather, but showed a state of things among my brethren in the ministry, for which I was wholly unprepared. In going forth to my distant field, I had not only counted upon their sympathy, but had supposed that any aid needed to make my work a success would be cheerfully furnished. But now I was told that many of the churches took little or no interest in the work, and that my brethren in the ministry would not even favor my coming to their people and telling them the wants of my field, nor the burden of soul under which I was laboring.

In anguish of spirit I exclaimed, "Can it be possible!" I thought of myself deprived of the blessings that come from Christian association, and far removed from most of the comforts of civilized life; I looked at my family living away out upon the desert, with no school for my children, and without a single elevating or refining influence; I looked at the miserable board cabin with its single room and scanty furniture, in which I was obliged to live; and, retiring to the corner of the room that I had dignified by the name of "study," I sat down and wept. I thought of my brethren preaching in their costly churches, and receiving salaries that seemed little fortunes to me. I thought of their families moving in the best society, of their children enjoying the advantages of good schools, and said to myself, "Can it be possible that the plenty with which they are surrounded has made them insensible to the wants of their brethren who have been called to do the harder work of pioneers?" I knew that I was as well educated as they, that my success as pastor, if not equal to theirs, was such as to make my services in demand, and that I was not "behind the chiefest of them" in my zeal for the Master's work. "Why," I asked, "am I made to groan under these great burdens, while they are surrounded by everything to make life desirable and pleasant?"

But this was but for a moment. Falling upon my knees, I had such views of Christ's life and work and such "fellowship with his sufferings," that I soon forgot all my trials. And now I go forth to my lonely toil determined to "endure hardness as a good soldier" and only anxious to discharge my duties so that I may hear the "well done" at the final review.

Another wrote:

I would like to tell the Baptists of our great country something of our prospects here in eastern Oregon. Baker and Union Counties are geographically separated from the balance of the State by the Blue Mountains rising a mile, and in places higher, above the valleys. Each of the counties contains from five thousand to six thousand inhabitants. We have seven Baptist churches in the two counties constituting Grand Ronde Association. We number about one hundred and seventy members, some of whom are living in distant lands and will soon be entirely lost sight of. Baker City is the largest community and has the greatest Baptist membership—forty-eight. We have two railroads making for our town, one from the East and one from the Northwest. The writer is the only Baptist minister in the two counties giving his time to the gospel ministry. I am regularly supplying three of these churches with the preaching of the gospel as best I can.

The cry comes continually from the other four churches, "Come and spend a Sabbath with us." Some of them have not had a sermon for six months, and none of them have regular preaching. Hundreds are sending the cry from all parts of the two counties, "Bring the Bread of Life to us." Many—and some of them Baptists, too—have not heard a gospel sermon for two or three and even ten years. One man came to hear me preach some time ago who had not heard a sermon for seven years; and although unconverted, and living twelve miles away, he willingly gave us twenty-five dollars for our meeting-house.

Another missionary, who had a long circuit in Nebraska, said:

> Each sermon and visit of a Home Missionary represents vastly more service than they do when performed in the ordinary work of a pastorate. If any doubt this, let them follow some missionary who goes by team five hundred to one thousand miles a quarter. This, in some instances, is an inseparable part of the work reported, as the writer knows. He is away from home much or most of his time. When he returns he glances at the denominational news in his paper, attends to correspondence, looks after the material side of life, and gets ready to be off again to the "regions beyond."

Another scouting missionary, in Southern California, writes of his tours, meetings, and distribution of tracts:

> I have traveled eight hundred and seventy-six miles; distributed two thousand pages of denominational literature; gathered the material and organized a church entirely without aid; secured pledge for two lots for church purposes, by proprietors of a new town site; held one Sunday-school Institute; held one revival meeting of ten days; am now in the midst of another, which has continued ten days, and bids fair to go on another ten; have also made three voyages of discovery, and laid plans for early occupancy.

Our Scandinavian missionary in St. Paul reported as the result of three months' services, thirty-nine additions by baptism, ten by letter and experience, and an average attendance of two hundred and seventy-four on the Sabbath. And these are some things that he says:

> We have enjoyed the presence of the Holy Spirit in a rich measure among us. And though I have been minister fifteen years and enjoyed a good many blessed seasons, yet I never enjoyed anything like this. I never was pastor of any church before that joined me so perfectly in the work as this little church does; and this is why the work has prospered.

Another wrote as follows:

> They urge me to go to the sod schoolhouses far and near to preach. Some of the districts have frame houses that are good places for meetings. I do all of this work I can. The gospel must be carried to these people. When we take into consideration the fact that they are mostly from the East, many of them sons and daughters of Christian parents, needing the personal claims of the gospel pressed home to their hearts, with no prejudices to overcome, no infidel notions to keep them away from Christ—when we take all these facts into consideration, how hopeful is this field! I am finding Baptists scattered here and there, and I think I shall be able to organize during the year one or two churches on this field, which is truly white to the harvest. My "parish" is

sixty miles long, and what can one man do among so many? But I hope to be faithful, leaving the result with God.

A missionary, who had a wide field in Nebraska, wrote:

We have had a very hard time to get along since coming to Nebraska. My wife's injury last winter has cost me two hundred dollars. Our moving expenses were one hundred and fifty, so you see the three hundred and fifty dollars granted by the Board has all been taken as above. We are not receiving much on the field. Our son has assisted at breaking and at other work to help along, but so far we have not succeeded in laying aside anything for clothing. My wife is now able to go with me some, but if she does, must have warm wraps. Nebraska ministers have to entertain guests by making beds on the floor. We are happy and cheerful, and try to take this as it comes and make the best of it. People are generous, but mostly poor. I am chaplain of the Grand Army—the only ex-chaplain in this county, so I attend the funerals in these families. It gives me much wider influence but hard work. We shall appreciate any articles donated, and hope to be faithful on our frontier field.

The missionary from the church at Helena, Montana, the most important point in the Territory, wrote:

I have made exploring tours among the growing towns and cities in other parts of the Territory. Around Bozeman there are hundreds of ungathered Baptists, who would weep for joy, as did a good sister, at seeing for the first time in years a Baptist minister. I could not find a free horse to ride, and so could not hunt up all the Baptists in the rain. But I found quite a number who did not know each other, having no occasion to meet denominationally. I found twelve Baptist families and twenty-two members. These families would furnish fifty attendants at worship, and it is the impression that if services were started, it would call out a large number, whose preference would be with our denomination.

At Huron, in North Dakota, the missionary wrote:

The railway has been so pressed in bringing immigrant trains, that our town is without kerosene and other necessities. If God's stewards, to whom he has given much to use for him, could see this rising, sweeping tide of settlers, they would liberally help the edifice fund. The churches which are first founded in these swarming towns get donations of lots, funds, and free freight, which they will not get if established later. Much of this aid is given because churches add value to towns.

The missionary at Ogden, Utah, wrote:

If large congregations and soul-stirring prayer-meetings are any indication of prosperity, God is surely prospering us. But we have still more unmistakable proofs of his presence; souls are being converted. Last Sunday our house was full to overflowing, and there were listeners without at every open window. At the close of the sermon I baptized two more young men. Both are of more than ordinary intelligence and deep religious convictions. One comes from a former membership in the Mormon church and the other in the face of the strong opposition of all his relatives, who are Mormons. Thus do we answer the question so often asked, " Can Christianity reach Mormonism? " I am more and more convinced that, God with us, there are no *hard* things in his service.

From Washington Territory, a young man, one year out of the theological seminary at Morgan Park, Illinois, wrote:

My work here grows more and more encouraging. I consider my bishopric to take in the country around Colfax within a radius of twenty miles. West of here to the Cascade Mountains, there is no Baptist church. I preached seventeen miles away last Sunday morning. Forty-five came out, among them four Baptists who wanted to organize a church and Sunday school right away. I have ridden two hundred and three miles on horseback this month, and four hundred and eighty-four miles during the quarter. Sunday before last I rode thirty-six miles during the day, preached three times, got to bed at twelve, ate nothing from 6 a. m. till 11 p. m. I enjoy preaching in schoolhouses and stores wonderfully. My health is perfect and I enjoy the work better all the time.

From Duluth, Minnesota, came the following:

We have to report for our third quarter's work general growth in all departments. Our work brings us much encouragement. Congregations are on the increase and settling down to work; Sunday school increasing in numbers and interest. We are about to put down a new carpet for the church, and add some pulpit furniture. We feel that the Lord is working with us and for us. Some are quietly seeking the way of life. On Saturday afternoon I meet the boys and girls in the church, and we are having delightful meetings. The Lord is working upon these tender hearts. We are about to start a new Sunday school one and one-half miles from here. We need a building there soon. We could have a large congregation now, if we had a church. The call is imperative. Our people hope to walk alone after October, but we don't want you to feel that the Home Mission Society work is ended in Duluth. I hope we can get things into shape so that I can have a missionary or an assistant on the ground by fall. There is no reason why we should not have a large church here.

From Washington Territory:

I spent the first Sunday at a point seventeen miles from home, where I found about twenty Baptists who will soon be gathered into a church; passed the second Sabbath forty miles distant from the first point. Through the week

I traversed the country, seeking out isolated families; then I went northwesterly forty-six miles to visit two neighborhoods where there were several Baptists, preaching to them the third Sunday; then on to another town where I also preached—traveling during the month two hundred and ninety miles on horseback. I will repeat the trip occasionally until more ministers come to look after these scattered sheep. The month, though laborious, has been pleasant.

Another wrote:

When I first came into this Puget Sound country there was not a Baptist church in all this region, and there were but few Baptist members. I labored several years alone, but now we have some six churches. Our congregations are poor in this world's goods, but some of them are rich in faith and good works. There will be another church organized next month on White River. At Seattle, a very prominent point, they have no pastor, and are in debt for their house, but are struggling along bravely.

Of such frontier apostles, Doctor Morehouse said:

These pioneer missionaries are the forerunners who prepared the fields for settled pastors; and through whose labors thousands brought into eastern churches were saved to the denomination in their western homes. They should be thought of as living shuttles in the loom of frontier life, moving hither and thither all along the advancing borders of civilization, introducing into the forming texture of society, of morals, and of religion, the strong white linen cords of gospel righteousness, in accordance with the heavenly pattern revealed in the Word of God.

VII

WINNING THE FIRST AMERICANS

1. From Roger Williams to Father Murrow

Roger Williams was the first Baptist to do missionary work among the Indians. He was self-appointed, self-supported, and his influence was so great that the indignant Indians were restrained from attacking the Colonists of Massachusetts.

In 1809 the Massachusetts Missionary Society, in cooperation with the New York Baptist Missionary Society, supported a mission among the Tuscarora and other tribes in the State of New York, and organized a church. A committee of the Hamilton Baptist Missionary Society in 1819 visited the Oneida and Stockbridge Indians, in a grand council of Indian tribes in the State, called by their leading men to encourage their brethren to accept the doctrines of Christianity. A missionary to the Oneidas was appointed, who established a school for their children, and the government, through the War Department, made it an annual grant of three hundred and fifty dollars.

Isaac McCoy in 1818, in connection with his itinerant missionary labors, was asked by the Baptist General Convention to work among the Miamis, Kickapoos, Potawatomis and Shawanos in Indiana, and the Ottawas in Michigan. A church was organized at Fort Wayne in 1821. Mr. McCoy made many trips to Washington on behalf of the Cherokees, and was influential in effecting their removal to their new home in the West. He continued his labors until 1842, when he became the corresponding secretary of the American Indian Association.

The General Convention in 1818 sent Humphrey Posey to the Cherokees in North Carolina, and later appointed Evan Jones and Thomas Roberts to the same service. The General Convention and its successor, the Missionary Union, worked among the Indians of Indiana from 1817 to 1844, and among the Cherokees in North Carolina till their removal to the Indian Territory in 1838, and in their new home until 1862, when the Civil War caused the discontinuance of the work.

Their missionaries also labored among the Creeks from 1823 until their removal to the Indian Territory in 1838; among the Oneidas, Tuscaroras, and Tonawandas of New York from 1824 to 1850; among the Ottawas in Michigan till 1854, when a part of the tribe was removed beyond the Mississippi; among the Choctaws in the Southwest from 1826 to 1844, after their removal to the Indian Territory; among the Ojibwas in Michigan from 1828 to 1857; among the Otoes and Omahas beyond the Mississippi from 1833 to 1843, and among the Delawares and Stockbridges beyond the Mississippi from 1833 to 1864. The General Convention and the Missionary Union established schools in cooperation with the United States Government.

Sequoyah, of the Cherokees, in 1821 invented an alphabet and in 1843 Evan Jones procured a printing-press with English and Cherokee type, and a year later published the *Cherokee Messenger,* a monthly paper. This was followed by portions of the Bible and *Pilgrim's Progress;* hymns were also printed, and, in 1846, the entire New Testament was translated. A book, hymns, and tracts were printed in the language of the Potawatomis, and *The Shawanoe Sun,* a small paper, was published in 1834 in an alphabet of the Ojibwas, Shawanos, and Delawares, invented in 1833. Nine books in four languages were printed in 1834, and 6,650 copies of manuscripts were published in seven languages in 1835. One or more schools were maintained at each missionary station. Missionary McCoy sent seven Indian pupils to Hamilton, New York, and two others to study medicine at Castleton, Vermont. In Scott County, Kentucky, an academy in 1826 was educating Choctaws and other Indian children. In a single year Thomas Henderson reported twenty-six conversions. Shurtleff College also had Indian students.

The United States War Department reported in 1927 that it was assisting in supporting mission schools among the United Brethren, the American Board of Commissioners of Foreign Missions, the Baptist General Convention and Hamilton Missionary Society, the Presbyterians, the Society of the Jesuits, and the Society for the Propagation of the Gospel in Foreign Parts. The Baptists that year had seven schools, fifty-seven teachers, and two hundred and sixty-eight pupils. The government's salary for each teacher was two hundred and fifty dollars.

The Indians were also given industrial education. Isaac McCoy reported in 1824 that much cloth had been woven on an Indian loom, and that a large amount of agricultural products had been raised on the Mission premises. He reported also that instruction had been given to the men in blacksmithing and carpentry, and in household branches to the women.

Doctor Staughton, corresponding secretary of the General Convention, in 1821, said that four wagon-loads of missionaries had been sent to the valley towns occupied by the Cherokees, and that among these were a minister, four teachers, two farmers, a blacksmith, and one who had knowledge of medicine. Isaac McCoy published a pamphlet in 1827 on *The Practicability of Indian Reform, Embracing Their Colonization.*

The spiritual results of these missionary labors among the Indians before the Civil War were highly gratifying. There were three hundred converts among the Cherokees before their removal to Indian Territory in 1838, and among these were native preachers and exhorters. In the long and distressing journey to the West, which has been called the Trail of Tears, religious services were held regularly, and one hundred and seventy converts were baptized.

There were six hundred members in the Cherokee churches in 1841, and seventeen years later the number had increased to fifteen hundred. Up to 1861 the Convention and the Missionary Union had commissioned sixty missionaries who reported two thousand baptisms among the Indian converts.

When, in 1865, the Society assumed the work of the Missionary Union among the Indians of North America, the work had been so seriously interrupted by the war, in which the Indians had taken sides, that there were but two living missions and these were among the Cherokees and the Shawanos and Delawares in the Indian Territory. However, before the transfer of these stations to the Society, its frontier missionaries had reported several conversions among the Navajos and the Pueblos of New Mexico, the latter tribe having asked for religious leaders in 1852.

Eleven years before the Society accepted its trust from the Missionary Union, its first Committee on Indian Missions, impressed by the providential manner in which it had been drawn into its work for the Red Men, expressed the conviction that Indian Missions was a prominent part of the great home missionary enterprise. The Missionary Union, however, continued to cultivate the accessible fields in the Indian Territory, but no other areas were entered.

The transfer of Indian Missions to the Society was made when new treaties with the Indian nations were being prepared in Washington. The Board in July, 1865, when the transfer was made, sent Doctor Taylor, associate corresponding secretary, to the Indian Department to secure such benefits as might arise from a favorable construction of the treaties. His efforts were successful in obtaining an indemnity for a part of the moneys previously expended by the denomination among the Indians.

The Cherokee legislature early granted one hundred and sixty acres of land for new mission compounds near Fort Gibson, but the money voted by Congress two years before as compensation for losses did not reach the Society until 1868, when the mission premises were located at Tahlequah, the capital of the Cherokee Nation, where a brick house was erected. A printing-press, with type and paper, was sent to the Cherokee Mission to replace that which was destroyed by war, but the Board sold the press to the Cherokee Nation.

The first appointment was made in 1866, and eleven years later thirteen missionaries were at work among the Creeks, Seminoles, Delawares, Shawanos, Kickapoos, Sac and Fox, and the smaller tribes in the northeastern part of the Territory.

In 1876 the Board determined to build at least one school for the Indians, similar to those conducted for the Freedmen, and three years later steps were taken by representatives of both white and red races in the Territory to establish such an institution. In the spring of 1880 it began its life, using at first a part of the mission building at Tahlequah. In 1882 sixty-eight pupils were in attendance, and several of these were studying for the ministry.

The plans for a higher and larger school were launched by Almon C. Bacone, a graduate of Rochester University, who went to Indian Territory in 1878 to become a teacher in the Cherokee Male Seminary, a tribal school at Tahlequah. He soon felt the need of a Christian school that would serve the five tribes, and opened one with three students in March, 1880. The Board voted December 13, 1880, that Professor A. C. Bacone be appointed principal of the Indian Normal and Theological School at Tahlequah, Indian Territory, at a salary of one thousand two hundred dollars for twelve months, commencing September 1, 1880, provided that one-half the amount be paid into the treasury designated for this service. From this humble beginning, backed by the faith and vision of a far-sighted man with true missionary spirit, has come one of the largest single enterprises in Indian missions.

In 1881 Principal Bacone felt that the school should be more centrally located, and accordingly visited the Creek Council, in session at Okmulgee, and asked for a grant of land on which to build a school. He found that the Methodists and Presbyterians were there with a similar request, and when the matter was presented to the Council it was promptly voted down. Professor Bacone prepared to leave for Tahlequah, a disappointed man, when William McCombs, a member of the Creek Council and a Baptist minister, begged him to remain, as he believed the vote would be reconsidered the next day. Mr. McCombs, with the aid of two native ministers, Methodist and Presbyterian, spent the night trying to influence other members of the Council not to permit the vote to stand, because it would put the Creeks in the position of being opposed to education. At the reconvening of the Council the next day, the man who had moved to table the request made by the representatives of the three denominations, moved that the Council reconsider, and without any further discussion the vote was passed, first by the House of Warriors and then by the House of Kings. The bill was signed by the principal chief, and Principal Bacone returned to Tahlequah with a grant of one hundred and sixty acres of land within the Creek Nation to the Home Mission Society for the building of a school. Principal Bacone, J. S. Murrow, and Daniel Rogers, a general missionary for many years, were appointed by the Society as a committee to select the new site for the institution. These " Three Immortals," as they are called in the five tribes, chose a hilltop site three miles from the town of Muskogee, and Principal Bacone began his endeavors to obtain the necessary funds for a school building. One of the first places he visited was Cleveland, where he so interested John D. Rockefeller in the project, that he contributed ten thousand dollars; the Euclid Avenue Church gave two thousand dollars, and another friend in Cleveland one thousand dollars. These funds made possible the erection of Rockefeller Hall, which became the home of the Indian University in May, 1885, with four teachers and a matron, and an attendance of seventy the first year in its new location. At the first commencement in the new building among the graduates was G. W. Hicks, who after a full course at Rochester Theological Seminary, became a missionary to the tribes of western Oklahoma, whom he served faithfully under appointment of the Society for nearly forty years, retiring in 1928 at the age of seventy.

At the time of President Bacone's death, in 1896, there were one hundred and twenty-five students in the University. He gave his life to the institution he had founded and at his request was buried on the campus. His ideal was a great university for the Indians of the United States. After his death the name was changed from Indian University to Bacone College. John Hart Scott succeeded Doctor Bacone as president, and nobly filled that office for ten years.

In 1910 the Cherokee Academy, of Tahlequah, was consolidated with Bacone College. In 1910 the Murrow Indian Orphans' Home, for which its founder had made great sacrifices, was removed from Unchuka to buildings on the college campus provided by Miss Frances J. Huntley, of Rochester, New York. At this time J. H. Randall was appointed president and served until 1917, when Benjamin D. Weeks succeeded him. The latter has continued in the office with great devotion until the present writing.

Several new buildings have been added during the last ten years, and additional land purchased, so that the school and orphanage now have nearly three hundred acres, and three new buildings provided for the Murrow Indian Orphans' Home. These improvements and additions were made possible by the large gifts of wealthy Indians. The General Education Board and Home Mission Society also contributed to buildings and endowment.

Originally the school was chartered for both Indians and whites, and became the first institution of higher learning in the Indian Territory, but in 1910 it was necessary to exclude all white students, who were then in the majority, and receive only Indian pupils. One of these white students, Hon. Patrick J. Hurley, who had been a cowboy, graduated in the class of 1905, was encouraged by President Scott to continue his courses of study, and, after a prominent career as a lawyer and distinguished service in the World War, became Secretary of War in President Hoover's cabinet. Other outstanding graduates of Bacone are: J. V. Dawes, thirty years a missionary in China; H. M. Harjo, chief of the Creeks; John Smith, director of young people's work among the Creeks; Johnson E. Tiger, district superintendent of the Methodist Church, and two of the moderators of the Western Oklahoma Indian Association.

The institution has been for many years a junior college, and a number of the graduates have gone elsewhere to complete their education.

The Home Mission Society was forced to defend its title to the property which was confirmed to it by the United States Supreme Court.

The institution has had a devoted line of presidents and teachers who have labored with fidelity, and have carried forward their difficult educational tasks, hampered by limited appropriations. The students have been encouraged to work upon the land, which has produced to a great extent the food for their simple diet, and by this means have been taught the principles of agriculture and, through mechanical courses, the arts of home building. A deep religious influence pervades the classrooms where the teachers have given instruction not only in the subjects of the curriculum but in Christian living and doctrine.

For many years a Baptist church, composed of students and faculty-members, has held regular services on the campus and has exerted a deep spiritual influence.

In 1919 Mr. and Mrs. H. M. Harjo and Miss Lena Cosar gave $18,500 for sixty acres adjoining the land of the college, and on this the three beautiful new buildings for the Murrow Indian Orphans' Home were erected. One of these is Poloke-Bosen Hall, given by Mrs. Poloke and her daughter, Mrs. Bosen, as a home for girls. The second is Walter Starr Hall, given by Mr. Starr as a home for boys. The third building is the dining-hall and kitchen, which has covered approaches connected with both residence halls to protect the children in inclement weather. The three brick orphanage buildings are of fireproof construction and pleasing design. The orphanage plant, costing $172,000, was given by the Indians mentioned and many others, and stands as a memorial to the pioneer missionaries who gave their lives for the spiritual welfare of the Indians of Oklahoma.

J. S. Murrow was appointed in 1885 by The American Baptist Home Mission Society as superintendent of its Indian mission work in Oklahoma, and established stations among the Kiowa, Comanche, Cheyenne, and other Blanket tribes. Long before this, however, in 1857, he began his labors among the Indians at North Forkton, near Eufaula, and from that day until his death, in September, 1929, with the exception of a brief time after the Civil War, when he lived in Texas, he gave his entire attention to missionary work among the red men of the West.

He was born June 7, 1835, in Jefferson County, Georgia, was converted at the age of nineteen, began to preach a year later, and cut short his course at Mercer University to go to the West to enter upon missionary work. He served the Southern Baptist Convention for twenty-eight years. With his brave young wife, the daughter of an Indian missionary, whom he met in Oklahoma, he plunged into the heart of the Indian country and was lost to the view of all but the angels of God and the wondering but appreciative people among whom he labored. Ten months later they gathered around the grave of his devoted wife, and from that hour the love of those whom he served in the gospel grew in spiritual intensity. He established numerous churches among several tribes, which have continued until this day faithful to the high ideals which he, as their spiritual interpreter and leader, held before them. He also founded and built the home for orphans which later became Murrow Indian Orphans' Home, and was one of three who knelt in a prayer of consecration and laid the foundations of Bacone College. After his advanced age necessitated his retirement from active service, he continued his ministry of prayer for those among whom he formerly lived as a Christian apostle, until he died at the age of ninety-four.

Bacone College is the only institution of college grade among the Indians. In the school year 1931-1932 it had forty-four tribes represented in its student body.

In 1920 the General Education Board, on the urgent invitation of Secretary Hovey, sent E. C. Sage, assistant director of college and university education, to examine into the educational needs of the Indian youth of Bacone College, and on his favorable report made a conditional gift of $80,000 toward a building program. The Home Mission Society contributed $40,000, and a group of Indians who had been unexpectedly enriched through the discovery of oil on their lands, have given since 1920, with the approval of the Department of the Interior, over $70,000 for current expenses, $370,000 for buildings, and $370,000 for endowment, a total of over $810,000.

While these gifts were in progress, a representative of the Department of the Interior was present at a meeting of the Board in December, 1922, and announced that the Indian Office had approved a gift by a Creek Indian, Jackson Barnett, of $550,000, to be held in trust during his lifetime by the Equitable Trust Company of New York, with the agreement that $20,000 should be paid annually to Mr. Barnett, and that the balance, less the cost of handling the trust, should be devoted to the education of Indian students at Bacone College; it was also stipulated that at the death of Mr. Barnett the entire income of the trust should be used for the same purpose. Before any of the income could be paid to the donor, suit was brought by the "next friend" in Oklahoma, and, after long and expensive litigation, the United States District Judge of New York ordered that the money should be returned to the Department of the Interior. The Society defended the suit, as it believed its duty was to protect all trusts that are established by friends for its various forms of mission work. Meanwhile these legal proceedings produced confusion among the Indian constituency in Oklahoma, and pending Indian gifts were cut off, and the institution found it impossible for a while to collect the tuition and board bills from many of the Indian students.

The new buildings of the college and orphanage were dedicated on October 12, 1921. Secretary White and Secretary Westfall were present, representing their Societies. Prominent Indians and government officials were also in attendance, and the day will never be forgotten by the large number of Indians and others who were present. President Weeks, whose tireless efforts and able leadership were deeply appreciated by the Indians and all friends of the school, presided. Superintendent Wallen of the five civilized tribes, Mr. Ward, attorney for the Indians of the Creek Tribe, Alice Robinson, a former member of Congress, donors of buildings and grounds, other representatives and friends, teachers, and students of the college and orphanage, completely filled the chapel.

Honored and beloved by all, in the center of those whom he called his children, sat Father Murrow, then in his eighty-seventh year, the veteran missionary of Oklahoma, who had labored for the evangelization of the Indians for more than six decades and whose great joy it was to be present. He spoke sitting in his chair, and his loving greetings made an indelible impression on all his hearers.

Mrs. Westfall brought the greetings of the Woman's American Baptist Home Mission Society, and reviewed the work which it had been privileged to do in providing teachers and matrons for Bacone College and the Murrow Orphans' Home. She spoke feelingly of the devoted service which noble women had rendered, and voiced the denomination's appreciation of these servants of the Lord and the noble record of their lives, which had been one of the most thrilling chapters in the history of Indian Missions. She compared the present complete equipment of the Orphanage with the meager facilities that were earlier available when it was at Unchuka, and expressed her pleasure that Baptist Indians had made possible the three new, completely equipped buildings in which the orphans were soon to be housed.

Executive Secretary White, of The American Baptist Home Mission Society, in his dedicatory address declared that the erection of five modern, fireproof buildings, and the great endowments given almost entirely by Indians, were most significant factors in the history of the Indian race in its contacts with the white race since the landing of the Pilgrims. He then reviewed the labors of the early missionaries, whose sacrificial lives had made possible the later fruitage that was seen in the growth of the College and Orphanage. He praised the work of President Weeks and his teachers, and pointed to Doctor Murrow as the Nestor of all Indian missionaries, whose life had spanned the decades that marked the greatest advance of Indian missions in three centuries.

After the buildings and grounds were inspected and the sun was setting, the entire student body went through the drill which comes each day before supper. They arranged themselves on three sides of a hollow square; in the center was a tall pole from which, at the call of the bugle, the flag was lowered as the students stood at attention.

In 1931 the Fiftieth Anniversary of the founding of Bacone College was observed during Commencement Week. A memorial service was held at the grave of A. C. Bacone, whose monument bears the following inscription:

> A Christian school planted in the midst of a people becomes one of the most powerful agencies in the work of civilization. Hundreds of Indian youth were inspired to a higher life by him who was actuated by the above and like principles.

President Weeks baptized eight students and one former student at the annual baptismal service, two others were ordained deacons in the college church, and a third was licensed to preach. At a service of consecration, thirty students dedicated their lives to Christian service.

A pageant, *The Trail of the Years,* covering the history and development of Oklahoma and the share which Bacone College had in its progress, given in the large meadow adjoining the campus, was participated in by the entire student body. W. B. Lipphard, associate editor of *Missions,* said that it was "one of the most stupendous, colorful, dramatic, and stirring pageants ever presented."

Secretary of War Patrick Hurley, a graduate of Bacone of the class of 1905, arrived by air-plane from Washington, delivered the commencement address, and was the chief speaker at the alumni dinner.

2. Progress on Indian Mission Fields

The Society labored among the civilized Indians forty-eight years, from 1866 till 1914, when the Oklahoma Baptist Convention voted for single alignment with the Southern Baptist Convention. Eleven missionaries were then under appointment. At the time of the termination of the cooperative work, most of the Indian churches were self-supporting, and the total membership was over three thousand.

The work among these civilized tribes makes a fascinating tale in the history of a century. The labors among the Cherokees and Creeks began in 1866; Choctaws in 1875; Seminoles in 1876; Sac and Fox, Delawares, Shawnees, and Kickapoos in 1880; the Ottawas, Peorias, and Miamis in 1883.

The membership of the Baptist churches reporting in 1883 was as follows: Cherokees, 1,800; Creeks, 2,500; Choctaws and Chickasaws, 1,600; Seminoles, 367; Delawares and Tawakonis in the Wichita Agency, 65; Ottawas, 45; Peorias and Miamis, 25; Sac and Fox, 19; a total of 6,421. Work among the Piutes of Nevada, begun in 1882, was continued for about ten years.[1]

The mission among the Blanket Tribes of Indians began in 1887, with the appointment of G. W. Hicks to labor among the uncivilized tribes in the vicinity of the Wichita Agency in Indian Territory. He had as an assistant, James Edwards, a Choctaw and Caddo Indian.

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[1] Resumed in later years by the two Home Mission Societies, as noted near the close of this chapter.

Within the Wichita Agency, the Delaware chief, Black Beaver, organized a church which was the fruitage of the efforts of Creek and Seminole Christians and, at one time, it numbered eighty members. Having no pastor, the converts were scattered, but some of them were active when Mr. Hicks reached his station. By 1889 the government had given one hundred and sixty acres for the use of the mission, and the missionary was building his home.

The work among the Blanket Tribes grew rapidly. Stations were opened among the Caddoes and Wichitas in 1887; the Kiowas in 1892; the Comanches in 1893; the Cheyennes in 1895; the Arapahoes in 1898; and revived among the Apaches in 1908.

The circumstances that led to the extension of the work deeply impressed the denomination and make an entrancing human story of missionary achievements. These tales, replete with human interest, thrilled the churches as they were told by the missionaries, the superintendents, and the visiting secretaries.

As a result of the missionary labors among the Kiowas, begun in 1892, a church was organized at Rainy Mountain in January, 1894, and in the same year a church was formed at Elk Creek. Three years later the two churches had a membership of two hundred, and the outlook was promising. Samuel Ahatone, the interpreter, was baptized in 1894, and Chief Lone Wolf three years later made a profession of his faith in Christ. In both churches the work has grown, and their influence has been felt throughout the entire tribe. Mr. and Mrs. H. H. Clouse remained with the Rainy Mountain church thirty-five years, until it was established and its work standardized. He was followed by F. L. King, who, with Mrs. King, has built well. In the Kiowa Tribe were able Indians who emerged from savagery into the ways of peace and Christian worship. Lone Wolf came out of the scenes of war into the quietness of civilized life, and became a Christian farmer, intent on the spiritual growth of the church. He had early pleaded for a missionary to be sent to his people, and when the missionary arrived he gave him his full support. Chiefs Big Tree and Comalty, Jack Wolf, Spotted Bird, and Gotebo were other Indians whose influence counted strongly as in the days of war. After forty years, the work of the churches stands firmly entrenched in the hearts of the Indians.

The work among the Kiowas spread to Saddle Mountain in 1894, where Miss Isabel Crawford labored with patience and enthusiasm under the Woman's Board, and to Red Stone, Anadarko, in 1903, where H. H. Treat, who went there in 1911 after four years at Saddle Mountain, has won many Indians to the service of Christ. W. A. Wilkin has toiled fruitfully among the Wichita and Caddo Indians at Anadarko since 1904. Mrs. Treat and Mrs. Wilkin have developed a service in Indian homes of a very high order.

In 1893 E. C. Deyo began his labors among the Comanche Tribe and served until his death in 1926. He was suspected at first of being a government spy, but was later known among the Indians as the Brother of Jesus. He preached to the people in their own language, and built a strong church which, since his death, has maintained the services with undiminished interest. His successor, H. F. Gilbert, has erected two chapels, the Deyo Memorial and the Mabel Moon Gilbert Memorial.

Robert Hamilton was chosen missionary to the Cheyenne and Arapaho Tribes in 1895, and in six months organized a church with thirty members. Chief Buffalo Meat, among the Cheyenne, and Chief Left Hand, among the Arapaho Tribes, became stalwart Christian leaders and, because of their prayers and efforts, many of their people followed them into the Jesus road.

A mission to the Navajo Tribe was established at Two Gray Hills, New Mexico, in 1902, where R. B. Wright for four years, and then Lee I. Thayer, toiled with fine devotion. When the Baptists of the State aligned themselves with the Southern Baptist Convention, the Society sold the mission property to another missionary society which had well established missions among the Navajo Indians, and applied the proceeds to the erection of buildings at the mission for the Hopis and Navajos opened in 1910 in Keams Cañon, Arizona, where Mr. and Mrs. Thayer and teachers from the Woman's Society labored in the face of many perplexities. Later the name was changed to the Rainbow Mission by Reverend and Mrs. Robert B. Teachout, who are continuing to serve these tribes with much success.

The mission work among the Crow Indians had its beginning in the hearts of Dr. and Mrs. W. A. Petzoldt, when Doctor Petzoldt was serving the First Baptist Church, of Sheridan, Wyoming, where the Indians often went to trade. The need of mission work among these neglected Indians was subsequently brought to the attention of Doctor Kinney and Dr. E. E. Chivers, field secretary of the Society. The latter authorized the calling of the "Council of the

Crow" in June, 1903, and in a letter written very soon afterward, gave the following account of that notable gathering:

> A year or more ago (after a Council held by Crow chiefs with Dr. W. A. Petzoldt, then pastor at Sheridan, Wyoming) a petition was sent by the representatives of this people at Lodge Grass to our American Baptist Home Mission Society, asking for a missionary-teacher. About thirty chiefs and leading men touched the pen over against their names, in token of their desire. The visit of the field secretary and others to Lodge Grass was made for the purpose of conference with the petitioners. A council was held. At the appointed hour Medicine Crow, the chief of the tribe, with White Arm, Wolf Lies Down, Grey Bull, Shows the Fish, Scolds the Bear, Old Bear, One Goose, One Star, Bull Goes Hunting, and other braves, came together with braided hair and painted face and eagle feathers, arrayed in buckskin coats trimmed with ermine and beadwork and elks' teeth and other ornaments, and seated themselves in a semicircle on the grass. . . Each of the chiefs in turn stepped into the center of the circle, shook hands with the visitors, and after a few moments of dignified silence addressed first his own people and then the stranger-guests, giving his views as to the desirability of a mission. It was evident that the ruling desire of the Indians was to obtain a school at Lodge Grass. Under existing arrangements their children are taken at an early age to the government schools at the agency, some twenty or twenty-five miles away, or are placed in the Roman Catholic school equally distant. The opportunities of the parents to see their children are thus few. . . One after another, the Indians said: "We want our children at home with us. Build us a school here at Lodge Grass and send us a teacher, and we will bring all our children from the agency and the Roman Catholic schools, and let you take care of them." It was somewhat difficult to make them understand that the first business of our Society was the preaching of the gospel, and that it would not be possible for us to assume full charge of the education of their children. As a compromise it was suggested that we might send among them a teacher as well as a missionary, who might instruct the younger children in a day-school until it became wise or necessary to send them to the agency school. Some were unwilling to accept in part the desired boon and wanted all or nothing. The second session of the Council lasted till after midnight and ended without full agreement. The next day, however, they sent a message asking that the missionary and teacher be sent without delay and pledging to help in every possible way.

On December 1, 1903, Doctor and Mrs. Petzoldt began the work which has since continued. From the beginning the mission prospered and its spiritual influence has spread throughout the Reservation. There are six churches and three missionaries with whom three appointees of the Woman's Society cooperate. In 1921, at the Crow Agency, the Congregationalists relinquished their three mission stations to the Society, which purchased the properties on the advice of Doctor Barnes, Doctor Kinney, and Doctor Petzoldt. The Chivers Memorial Building, costing $40,000, largely the gift of friends throughout the country, was dedicated in 1928, and replaced the first memorial given in the early years of the work which had been destroyed by fire. There have been more than three hundred and fifty baptisms, and the life of the Crow Indians has been transformed. Reverend and Mrs. C. A. Bentley, at the Crow Agency, and Reverend and Mrs. John Frost, at Pryor, have labored with enthusiasm and devotion.

In 1909, W. C. Cook, of Clovis, California, near the Mono Indians, became interested in their welfare and, in response to his suggestion, the Woman's Society sent Miss Ida M. Schofield to do missionary work among these neglected people. Miss Christensen joined her six months later, and in 1913 the Society sent J. G. Brendel to labor also among the Mono Tribe. He had earlier spent twenty years in Indian work in Oklahoma. The Northern California Convention has generously cooperated in all phases of the work. Mr. Brendel continued to minister to the Monos until failing health compelled his retirement, and in 1926 this devoted missionary among Indians finished his course. Lee I. Thayer became his successor in 1923, when he went from Keams Cañon, Arizona, to Clovis, California, and has continued on that field to the present time. There are six churches with two hundred and fifty members among the Monos. These Christian Indians are in great demand as harvesters, their home and industrial life reflecting their new faith.

In 1920 Mr. Brendel went to Fallon, Nevada, and baptized thirty-four Indians, organizing them into a church, the result of the labors of Miss Lillian Corwin, of the Woman's Society, who began mission work among the Piutes of Nevada in 1908. In January, 1921, J. Winfield Scott was appointed to labor among the neglected Indians of Nevada, and has served the Piutes and Shoshones at Reno Colony, the Piutes at Fallon Colony, the Washoes near Gardnerville, and the students at Stewart School. There are three churches with one hundred and eighty-eight members.

Between 1916 and 1926, the average increase by baptism was eight and one-half per cent. in the Oklahoma Indian Association and seven per cent. among the Crows of Montana. Two missionaries, whose combined service is nearly fifty years, have offered to go to the neglected tribes in Western Oklahoma when native pastors shall have been prepared to take the pastorates of the older churches.

In 1926 Doctor Kinney reported twenty missionaries at work in the Society's Indian missions and as religious teachers in the six Government schools; fifteen missionaries appointed by the Woman's Society, and two supported by the Northern California Convention; $5,869 raised for expenses; $3,341 given to missions; 2,994 members; 2,436 Sunday-school enrolment; total baptisms in the past, 4,688, and churches organized, 31.

An earnest attempt to establish a mission for the natives of Alaska was made from 1898 to 1907. During that time W. H. Latourette was sent to make an investigation. He served six and one-half months, and was followed by J. C. Jordan, who secured a site for a chapel at Skagway. G. S. Clevenger labored there three years, and later at Copper Center until 1907. In 1906 G. F. Eaker toiled twenty-one weeks at Seward. In 1916 the Board sent C. A. Woody and Bruce Kinney to discover in what part of the territory the Society might again establish a mission station. Two years later the Special Committee on Survey of the National Committee of Northern Baptist Laymen, at the meeting of the Convention at Denver, advised the Society to do its assigned part with other denominations toward evangelizing the people of Alaska. Doctor Barnes, in January, 1920, reported to the Board that the Central Committee of the Associated Evangelical Churches of Alaska, created by the Committee on Comity and Cooperation of the Home Missions Council, had advised that the Baptists should "take up with vigor" the work of caring for "the sheep without a shepherd" in the region which had been assigned to them, comprising the territory from Mt. St. Elias of Kodiak, including the Copper River Valley, the region about Prince William Sound and the Cooks Inlet Country with the Susitna Valley and also Kenai Peninsula and the region about Kodiak. In the summer of 1920, the matter was investigated by a committee composed of George A. Learn, whose services were loaned by the Woman's Society, and Lee I. Thayer, of Arizona. The Committee reported that the territory assigned to the Baptists covered eighty thousand square miles, and contained only 3,146 persons, living in thirty-three places, with population varying from 4, to 259, and that, in the opinion of expert advisers, the cost of a worth-while beginning would be $33,850, with a minimum outlay of from five to ten thousand dollars a year afterward and frequently more than ten thousand dollars, and that a seaworthy gasoline sloop or schooner, costing forty thousand dollars, would be required. The Board took no action, but on May 1, 1921, appointed Mr. Learn as its missionary to serve as superintendent of the Kodiak Orphanage of the Woman's Society and to be under its direction. The appropriation was continued until May 1, 1929.

VIII

THE NEGRO AT THE DOOR OF OPPORTUNITY

1. The Long Road to Civil Freedom

A Dutch trading vessel brought twenty Negro slaves from the West Indies to the Virginia Colony in Jamestown in 1619, the year in which the Virginia House of Burgesses first met; and at the same moment of history the English settlements in America witnessed the coming of the African bondsman and of the elected representative, the beginning of slavery and democracy.

Slavery did not have a rapid growth in the Colonies. It is doubtful if more than twenty-five thousand Negroes during the next eighty years were brought to the shores of America to work in the rice and tobacco fields of the South or to be servants in the richer families in the Northern and Middle Colonies. There was a great increase, however, in the importation of slaves in the eighteenth century. After her long and victorious war with Spain that lasted from 1702 to 1713, Great Britain required, as one of the terms of peace, the monopoly of carrying Negroes from the African coast to the Colonies of the New World. This traffic proved highly profitable to the English companies, among whose stockholders were Queen Anne and her courtiers.

The Negroes were kidnapped by slave-hunters, who chained them in gangs and packed them into the stifling holds of the narrow wooden ships for the awful tropical voyage to the West Indies. The hatches were battened down in bad weather and many died from suffocation. These ships took rum from New England distilleries to Africa, and with it debauched the innocent natives, whom they seized and brought to the West Indies to be bartered for molasses and sugar, which was taken from the South to the North to make more rum. The Colonies protested at times against the slave-trade, on account of the horrors of the middle passage. Several bills forbidding the further importation of Negro slaves into the Colony were passed by the Burgesses of Virginia, but the British Crown, which had ceased to veto acts of Parliament, insisted on exercising the right to veto acts of the Colonial legislation and would not allow these laws to stand.

The Friends, of Germantown, Pennsylvania, protested against the practise of slavery in 1688 and Thomas Jefferson, in the original draft of the Declaration of Independence, charged George III with "violating the most sacred rights of life and liberty in the persons of a distant people who never offended him, capturing and carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither."

It seems inconceivable that the Colonists in America could have so completely overlooked the implications of Christ's teachings in the Sermon on the Mount as to have held human beings in bondage in spite of their jealous protection of their own rights and freedom, and of the proper forms of the worship of God. It is one of the amazing facts of history that in the Colonies there was almost no sentiment against Negro slavery and that all of them recognized slavery as legal.

In the South, the Negro found a climate fitted for his physique and his unskilled labor. One-fourth of the population of the Colonies south of the Potomac River, as early as 1715, was composed of slaves. In the Middle Colonies nine per cent. were Negroes, and in New England less than three per cent., but in South Carolina the Negro population was larger than the white. Before the end of the eighteenth century all the States north of Maryland except New Jersey had provided for the immediate or gradual abolition of slavery, but the institution seemed firmly fastened on the South by Whitney's invention of the cotton-gin in 1793.

Washington and Jefferson expressed themselves very strongly against slavery but kept it as an inherited institution. The large number of free Negroes in the South at the time of the Civil War proved that many slaves had been liberated by their masters or had been allowed to purchase their freedom. The economic outweighed the moral side of the question and, when a man's neighbor employed slaves, a planter saw no way of competing by hiring free Negroes. The industrial system that seemed to depend for its existence on slavery also prevented the most enlightened men of the South from advocating the freeing of the Negro, although some did this to their personal impoverishment and others in the final settlement of their estates.

The spirit of liberty which developed to a white heat in the days of the American Revolution did not overlook the question of Negro slavery and the further importation of slaves into the Colonies was forbidden by the Continental Congress in 1774 and again in 1776. At Philadelphia, the first antislavery society was formed in the same year that the patriots fought the battles of Lexington and Bunker Hill. In the last few years of its life, Benjamin Franklin was its president.

In his *Notes on Virginia,* published in 1784, Thomas Jefferson, one of the most pronounced of the antislavery slaveholders, suggested that the Negroes might be purchased by the State and colonized, an idea which was later cherished by many antislavery statesmen, including Abraham Lincoln, up to the beginning of the Civil War.

The finest fruitage of the antislavery spirit of the Revolutionary epoch, however, was the making perpetually free the territory between the Ohio and Mississippi Rivers and the Great Lakes, by the Northwest Ordinances of 1787. It was a terrible disappointment to Jefferson, three years earlier, that a bill introduced by him into Congress to make all the territory west of the Alleghanies free soil was lost by only one vote. It was widely known that the Convention at Philadelphia which framed the Constitution of the United States had in it men who would gladly have seen slavery abolished, but the subject was not debated, as no one seriously believed that the matter lay within the powers of the Constitution.

The long and bitter debate in Congress that ended in the Missouri Compromise in 1820 was a far-reaching measure, for it connected the question of slavery with westward expansion and showed that a struggle between the advocates of slavery and freedom would follow the development of our national domain. It showed the South, too, what the sentiment was growing to be and emphasized the ethical side of the slavery question. Of the Missouri Compromise, Jefferson wrote: "This momentous question, like a fire-bell in the night, awakened me and filled me with horror. I considered it at once as the knell of the Union." The Missouri Compromise prohibited slavery in all the Louisiana Purchase territory lying above 36° 30′ north latitude, except the proposed State of Missouri. Maine was admitted also as a free State. This made twelve free States and the same number of slave States in the Union.

In these days of national commotion in 1820, a New Jersey

Quaker, Benjamin Lundy, published in Ohio a weekly periodical, *The Genius of Universal Emancipation,* devoted to the abolition of slavery, and he was the first American to make the cause of Negro emancipation a life mission. In 1828 William Lloyd Garrison, of Boston, joined Lundy in the editorship of his journal. On January 1, 1831, *The Liberator* issued its first number. Garrison said but one truth, that slavery was a sin. He wrote on his first announcement:

> I do not wish to think, or speak, or write, with moderation. I will not equivocate, I will not excuse. I will not retreat a single inch—and I will be heard. The apathy of the people is enough to make every statue leap from its pedestal and to hasten the resurrection of the dead.

The abolitionists felt the hostility of professional and business men of the South, and Calhoun, in the Senate, called a petition of Pennsylvania Friends for the abolition of slavery in the District of Columbia in 1836, "a foul slander on nearly one-half the States of the Union."

After the second war with England, the rapid extension of cotton cultivation, the collapse of the colonization plan, and the adoption of the Missouri Compromise made the South lessen its free discussion of the evils of slavery which social and political leaders condemned as treason to Southern interests. In the North, however, the efforts to destroy slavery were redoubled and never ceased until the Civil War. And yet, Charles Sumner said, "An omnibus load of Boston abolitionists had done more to harm the antislavery cause than all its enemies."

In New England the hearts of the people were early moved by the appeals of the abolitionists and were stirred by the poems of Holmes and Whittier. It was the quiet Quaker poet who attacked slavery as an atrocious evil and his poems were widely read throughout the nation. His *Voices of Freedom* carried their words everywhere and were read by the firesides of New England. The ringing poems, *The Slave Ships,* prefaced by quotations from the speech of H. Benjamin Constant in the French Chamber of Deputies in 1820, and the *Hunters of Men,* prefaced by words of Daniel Webster, deeply offended the South and lighted fresh fires of hatred of slavery in the North. In *Clerical Oppressors* he pictured a Virginia slave mother's farewell to her daughters sold into Southern bondage. These were followed by *The Branded Hand, The Yankee Girl,* and other poems which added fuel to the fires of opposition that the eloquent words of Wendell Phillips and William Lloyd Garrison scattered everywhere.

After the Mexican War, the excitement blazed forth anew and the long debate in the nine months' session of Congress led to the Compromise of 1850. By this momentous action, California was admitted as a free State. Underground railroads carried fugitive slaves to Canada. In 1854 the Missouri Compromise was repealed and 48,500 square miles forever dedicated to freedom were opened to the slaveholder. The abolitionist sentiment grew in the North. *Uncle Tom's Cabin* was widely read and translated into nearly all the languages of Europe. No other novel has had the effect on the public affairs of the nation as has this story of life among the lowly.

In 1860 the census showed thirty-one million inhabitants in the United States. Of these nineteen million were in the eighteen free States of the North, three million in the four loyal slave States of Missouri, Kentucky, Maryland, and Delaware, and nine million were in the eleven States of the Southern Confederacy. Of this number three million six hundred thousand were Negro slaves. The North had five million men between the ages of eighteen and sixty, and the South about one million five hundred thousand. In the South in the decade 1850 to 1860 the population was nearly stationary, but in the North it increased forty-one per cent.

2. Early Missions for Negroes

When The American Baptist Home Mission Society was formed, the subject of special missionary work among the colored people was not considered, but it seemed to have been taken for granted that the missionaries would include them in their labors as opportunity offered. In 1843 Benj. M. Hill declared through the public press that the missionaries of the Society were restricted by no narrower limits than those contained in the Great Commission. He also announced that missionaries in Texas, Florida, Georgia, and Missouri found spiritual fruitage among the colored people. Missionary work among the Negroes, however, was not conducted between 1832 and 1862 on account of the general situation throughout the nation.

Nine months after Fort Sumter was attacked on April 12, 1861, under instructions from the Board, Howard Osgood visited Fortress Monroe and vicinity and reported his findings concerning mission work among the Negroes. The obligation to enter upon this work was clearly indicated by the action of Congress abolishing slavery within the District of Columbia with compensation to their owners, and for the gradual abolishment of slavery, with compensation to States. The subject was foremost in the thought of those attending the Society's Annual Meeting in Providence, May 29, 1862, when it was resolved that immediate steps be taken to supply with Christian instruction, through missionaries and teachers, the emancipated slaves in the District of Columbia or elsewhere, and to carry the gospel to the free and those in bondage in the South, as the changing situations should permit.

Isaac W. Brinkerhoff and Jonathan W. Horton were commissioned to do mission work on the Island of St. Helena, South Carolina. The following September, Solomon Peck, for many years corresponding secretary of the Missionary Union, was commissioned to Beaufort, South Carolina. Six days later, on September 22, President Lincoln announced that he would "recommend to Congress the passage of a bill for the emancipation of slaves in all parts of the country that might be in rebellion against the Government; the act to go into effect on January 1, 1863," on which day the Emancipation Proclamation was issued by him. The Board soon after sent H. C. Fish to inquire into the needs of the Negroes who had flocked into Washington and Alexandria, and were shocked by his revelation of the condition of the colored people, "after more than two hundred years of residence as slaves in the most refined section of the South."

In September the Board announced the establishment of a Freedmen's Fund, promising to use all gifts designated for this purpose to assist missionaries in teaching the Bible and in forming self-supporting churches. On October 26, at a great meeting held at the First Baptist Church in Boston, the New England State Conventions were requested to appoint a committee of seven persons to be called the Freedmen's Committee, to constitute jointly a New England Freedmen's Aid Commission to advise and cooperate with the Home Mission Board in raising funds and recommending suitable persons to assist in the South.

In the next few months several missionaries and fourteen assistants were appointed, and most of them were supported by the New England Commission, all of whom endured hardness as good soldiers as they experienced the discomforts and privations of life. Others, appointed in 1864, including Miss Joanna P. Moore, gave many years of service as victorious missionaries among the colored people.

In January, 1865, the House of Representatives voted to submit to the State Legislatures an amendment to the Constitution prohibiting slavery in the United States. This was received with the wildest enthusiasm throughout the country. On April 9, General Lee surrendered at Appomattox Court House and five days later President Lincoln was assassinated. The war was ended, the slave was free, but the nation found itself confronted with the problem of caring for nearly four million freedmen, without shelter and helpless as children in the social, business, and religious world.

The Christian people of the South were impoverished, but brave, resourceful, and courageous. Their cause was lost, but their confidence in the future was unbounded. The conditions under which they were to reconstruct their fortunes, as they lived side by side with the Negroes, would have paralyzed the initiative of any other group of men.

3. The Training of Negro Leaders

At St. Louis in May, 1865, the Society met to determine its operations in the South. The future course, however, was made difficult as the " National Theological Institute," organized within the denomination at Washington the year before, had begun operations after incorporation by Congress, had received gifts for educational and religious work among the Freedmen, and had planted schools in several places. The organization of the Freedmen's Bureau in January, 1865, under the management of General Howard, also made many doubt the wisdom and even the right of the Society to engage extensively in educational work for the Freedmen, for which doubtless Government aid would be generously provided.

However at St. Louis the Board, after reporting that five thousand dollars had been received for the Freedmen's Fund and that sixty-eight missionaries were laboring in twelve Southern States, passed unanimous resolutions to go forward in the face of all difficulties, and in all wise and feasible ways to promote the evangelization of the Freedmen, and to aid them in the erection of church and school edifices where needed; and to expect from all churches and associations vigorous and hearty cooperation, not only in raising funds, but in commending the Board for going forward in its God-appointed work.

The discussions and conferences with the Board of the National Theological Institute were very acute and painful, but in 1869 a joint committee representing both groups came to a friendly agreement and transferred to the Society the work of the Institute. Indeed, at the Society's meeting in Philadelphia in 1870, resolutions were introduced to petition Congress to annul the charter of the Institute " on the ground that Wayland Seminary makes adequate provision for the education of preachers and teachers, at Washington, and that it is the wish of the denomination that The American Baptist Home Mission Society should do this work." The Committee representing the Institute agreed to the measure and the Home Mission Society thus became the sole recognized agency of Baptists for missionary work among the Freedmen.

The increasing gifts from the churches and personal contributions soon made it possible to purchase sites, erect school buildings, and provide equipment in various parts of the South. In 1870 the Society was operating Wayland Seminary at Washington; normal and theological schools at Nashville, Tennessee, and Raleigh, North Carolina; a theological school at New Orleans, Louisiana; and and three schools at Richmond, Virginia; St. Helena, South Carolina; and Augusta, Georgia.

From the gifts that poured in from every quarter in 1870, a site for Shaw University at Raleigh, North Carolina, was selected, costing $15,000; property for Benedict Institute, costing $16,000; a site also for Wayland Seminary, District of Columbia, the following year cost $3,375; and the first building at Raleigh required $15,000. The grounds and building of Leland University in New Orleans were completed in 1874 by a gift of $70,000. The same year $25,000 was received for building Wayland Seminary; $30,000 for the site and buildings for Nashville Institute; and two years later an additional building was made possible by gifts of $45,000. The Society was also able to erect the Estey building for girls at Raleigh with a gift of $25,000, and to secure property in 1877 for the Natchez School for $17,000; it also spent, in 1879, $6,000 for the chapel and dining-hall at Shaw University; and transferred the school in Augusta to Atlanta, for which a site and building were obtained for $12,500.

In 1880 Richmond Institute secured a new site for $5,000; a girls' dormitory and dining-hall were erected at Benedict Institute, Columbia, South Carolina, in 1881, for $7,500. In the same year the property and new building for Bishop College at Marshall, Texas, called for $23,000, and $5,000 was spent to erect a medical dormitory at Shaw University. The following year $12,000 was obtained for a medical school and laboratory at Shaw University, and $13,000 procured a girls' dormitory at Wayland Seminary. Additional gifts were received in 1882: $16,000 for a girls' dormitory at Leland University, $5,000 for a site at Jackson, Mississippi, to which the school at Natchez was transferred, and $17,500 for a site with building at Atlanta, Georgia. The Freedmen's Bureau made generous contributions amounting to $31,500 for Wayland Seminary, Shaw University, and Leland University. In 1880 the Society adopted the Normal and Theological School, started by the colored people at Selma, Alabama, the year previous, and opened a school at Live Oak, Florida; in 1881, also adopted the Kentucky Normal and Theological Institute at Louisville, Kentucky.

In 1878 the Board's attention was directed to the destitute condition of the Freedmen, who had been the slaves of the Choctaw and Chickasaw Indians in the Indian Territory and who had not been adopted by these nations or given rights of home or legal protection. The United States Government for a long time had given them aid and school privileges which were to be discontinued on account of changes in the Indian Department. At that critical juncture the Government and the Society entered into a contract, the Society to become responsible for the selection of suitable teachers and the management of six schools; the Government, through the Commissioner of Indian Affairs, to make an annual appropriation of $3,000 for salaries and school supplies. Later the appropriation was increased and the number of schools enlarged.

From 1872 to 1882 the number of missionaries among the Freedmen declined from 75 to 21. The number of schools increased from seven to twelve, teachers from 19 to 78, and pupils from 831 to 2,329. The schools fully controlled by the Society were: Wayland Seminary, Benedict Institute, Nashville Institute, Natchez Seminary, and Bishop College; the remaining schools were incorporated, and their Boards of Trustees had a varying number, and in some cases a majority, of members of the Society.

All the schools founded or fostered were open to both sexes.

Under improved accommodations the coeducation of men and women became happily standardized. In most of the schools there were colored teachers. Special attention was given to normal courses and to Christian training, which would enable the pupils to be imbued with the missionary spirit and, on returning home, to hold prayer-meetings, organize Sunday schools, and be generally helpful in community service.

Generous support of teachers was given by the Women's Home Mission Societies of New England and of Michigan, and the Woman's Home Missionary Society of Chicago helped in the department of domestic training of young women. At Shaw University a medical school, endorsed by the Society, was supported without its aid. Everywhere the education of Baptist ministers for colored churches in America and the training of missionaries for Africa was kept uppermost.

From its earliest life of struggle and humble beginnings, through its years of growth and splendid equipment, the Society has made annual appropriations to Spelman Seminary. The present site was selected by Doctor Gregory and Doctor Morehouse in December, 1882, and cost $17,500. The Board worked in close fellowship with the Woman's American Baptist Home Mission Society of New England and heartily cooperated with Miss Sophia B. Packard, Miss Harriet E. Giles, and Miss Lucy H. Tapley in the development of the institution.

The reports of the Society's treasurers show that from 1883 to 1932 the appropriations to Spelman were $330,052.27. The largest amounts given in any one year were: $17,822.11 in 1883; $30,511.65 in 1885; $16,221.48 in 1886; $18,404.98 in 1887; $29,707.47 in 1892; $48,696.34 in 1893; $20,853 in 1896; and $14,834.94 in 1908.

It was while on a visit to Spelman Seminary with Doctor Morehouse that Wallace Buttrick received his first impression of the importance and value of Negro education and, in a moment of deep emotion, spoke words that registered a resolution that influenced his later life and led to a lifelong service for the improvement of the Negro race. Out of that eventful visit at Spelman came results that never can be tabulated.

During the serious years of reconstruction in the South, the Society's mission work proceeded with difficulty but with excellent spiritual achievements. The strife between the races, and the presence of certain Northern men, who were guiding the Negroes in their efforts to govern the South in the nine years following the war, led to almost unbearable conditions for both races, out of which they slowly emerged. Had it not been for the mission schools, it is difficult to see how the races could have lived together in the succeeding years. While these terrific changes were proceeding, the Christian people of the South, impoverished by war, favored the training of Negroes for Christian leadership among their people. Many Southern Baptist laymen, from the beginning, used their fullest influence on behalf of the schools, served on the boards of trustees, and helped by their gifts and counsel, often in the face of criticism from their less progressive friends. It is now agreed by all that the Congregationalists, Presbyterians, Methodists, Episcopalians, and Baptists of the North, after the war, accomplished a missionary educational task of major importance. People of the North poured out their gifts to make possible the work of the mission schools. They did so, too, irrespective of any direct or indirect benefits which their denominations could receive. There was no concerted action in this work until the cooperative spirit in the early years of the twentieth century, under the leadership of the General Education Board, asserted itself. The Congregational denomination has probably done the largest work and its activities have greatly stimulated the missionary labors of other national groups, although it doubtless has never had more than fifteen thousand Negroes in its membership. It early had a million dollars or more placed at its disposal and wisely used its income.

Through the American Missionary Society the Congregationalists established schools which have since grown to be Hampton Institute, Howard University, Fisk University, and Atlanta University, all of which have become self-governing institutions, administered with such catholicity of spirit that they have deservedly received munificent gifts for their equipment and endowment. This assistance has come to them from men and women of all churches and from some whose contact with organized Christian agencies had been very slight. These institutions, however, have always been conducted by men and women of Christian spirit and profession.

It is interesting to see how the educational work for the Freedman has grown since the Society took its first steps in an enterprise which has increased to large proportions. In recent years endowment, equipment, and tuition fees have expanded greatly.

Virginia Union University has discontinued grade- and high-school work and has increased the college enrolment from 67 to 389. As Hartshorn College was unable to provide equipment, the University opened its doors to girls. Morgan Hall, a dormitory for girls, has been built at a cost of more than $100,000. The vigorous effort of the president to raise sufficient to secure a conditional gift of $300,000 from the General Education Board, while only partially successful, resulted in the raising of a building and endowment fund of over $500,000, of which the Society contributed $50,000. The educational expenditures for the year 1928-1929 were $79,287, of which the Society gave $9,271 and the General Education Board $15,000. There was received from interest from endowment funds $21,431, from tuition and fees $32,106, and from other sources $1,479.

Shaw University has discontinued its grade- and high-school classes and increased its college enrolment from 57 to 312. A new science building, erected through the generosity of the General Education Board, and two new teachers' homes and an athletic field have been secured in recent years. In 1928-1929 the educational expenses were $56,185, of which the Society gave $10,801. The income from endowment was $19,333, from tuition and fees $21,929, and from other sources $4,122.

Benedict College has increased its college enrolment from 44 to 129. In recent years a new science building, the gift of the General Education Board, has been erected, also a practise school and a president's residence. An affiliation between Morris College and Benedict College has been arranged, unifying the Baptist educational interests in South Carolina. This forecasted the election of a Negro president and faculty. The enrolment for 1928-1929 was 394 and the educational expenses were $47,755, of which the Society gave $5,250. There was received from income from endowment $6,750, from tuition and fees $11,352, from subscriptions $13,748, and from other sources $10,655.

Morehouse College has discontinued its high-school work in a large measure and increased its college enrolment from 67 to 347. The General Education Board has helped in four ways: in recent years it has given a new science building, has laid out a beautiful campus, has contributed about $10,000 a year toward salaries, and offered $300,000 conditionally toward an enlarged endowment of

$600,000. John D. Rockefeller, Jr., has provided the salary of Charles D. Hubert, the first director of religious activities in any of the mission schools. Toward the amount which the college must raise to meet a conditional offer of the General Education Board, the Julius Rosenwald Fund subscribed $100,000. John Hope is the newly elected president of the Atlanta University, governed by trustees representing Morehouse College, Spelman College, and the old Atlanta University. The educational expenses for the year 1928-1929 were $77,795, of which the Society gave $8,896. There was received from income from endowment $17,156, from the General Education Board $5,000, from tuition and fees $33,586, and from other sources $13,157.

Jackson College has discontinued its grade classes except in the practise school, and has developed a college department of seventy-five students. It has had a ministers' institute with an attendance of ninety. The educational expenses for 1929 was $26,158, of which $13,250 was received from the Society and $10,194 from tuition.

Leland College was closed from 1915 to 1923 and its former property sold. For many years the institution had been maintained by an independent Board which managed its finances. The Society had earlier supervised its work and gladly accepted this responsibility again, at the urgent request of its Board. After its property in New Orleans was sold, it was relocated at Baker, Louisiana, and three main buildings and two residences were erected. J. B. Watson was its president for five years. The attendance for 1929 was seventy-five, with nine in the college department. For that year the educational expense was $15,552, of which $6,260 was given by the Society, $7,024 was received from income on endowment, and $3,034 from tuition and fees.

Bishop College does only college work and has had an enrolment of 380. Its educational expense in 1929 was $58,242, of which the Society gave $15,931. It received from income from endowment $665, and from fees and tuition $35,870.

The General Education Board from 1908 to 1917 gave to the Society for its Negro schools $84,413.75. During the eleven succeeding years it gave: for college expenses $463,072, for new buildings and grounds $476,700, and for endowment $1,200,000, a total of $2,339,772; and in the twenty years, $2,424,185.75.

The graduates of our Negro colleges have been widely distributed throughout the nation and some of them have become missionaries in Africa. One of these, who later became a useful foreign missionary, at the age of nineteen could not read or write. His desire to gain an education was incited by watching the movements of "an educated pig" which was exhibited at a country fair near his home. He was soon on his way to Shaw University, where he remained until he had completed his course of study and was prepared for the ministry. Another graduate from the law department of Shaw University opened an office in a western city and, while waiting for business, earned his living by manual labor. While shoveling coal from a sidewalk into a cellar, a man who was passing inquired of the young attorney if there was a Negro lawyer in the city. The young man directed him to his own office two miles away and assured the inquirer that, if he went immediately to the address which he gave him, he would find the lawyer at his desk.

When the man disappeared around the corner, the Negro ran the entire distance and was busy with his law-books when his first client entered the room. From that day the tide turned and the young lawyer prospered. Other graduates have become physicians, surgeons, teachers in denominational schools and colleges, and in the public high schools and higher county and State institutions. They have also been officers of benevolent and insurance companies, bankers, pharmacists, business men, and farmers throughout the South and in many parts of the North and West.

Booker T. Washington, after his course of study at Hampton, Virginia, passed a year at Wayland Seminary, Washington, and attributed his later ability in public speaking to the careful training in English and elocution which he received from G. M. P. King.

The urge of the decades has been for an endowment for the Negro schools. In 1870 the Board voted to raise a half-million dollars and a brave effort followed.

President L. B. Tefft in 1881 said, "If anywhere foundations for Christian beneficence are necessary, they are most needed for the poor colored people of the South," and H. L. Morehouse wrote that "The necessity of an endowment for all the schools increases as the grade of instruction rises." In 1884 a Committee recommended an endowment of a million dollars. In 1885 the Board reported $130,000 from three donors: John D. Rockefeller, $25,000; Joseph

B. Hoyt, $25,000; Holbrook Chamberlain, $80,000. In 1892 Doctor MacVicar wrote, " Unless these institutions have a large endowment, they and the Society will be involved in serious embarrassment."

In 1894 Doctor Morehouse said: " Unless permanent provision is soon made for the maintenance of the Negro schools, certain disaster awaits them." Doctor Morgan the same year, referring to the fund of one million dollars for the use of the Congregationalists for Negro education, urged a like endowment for the use of Baptists to insure the permanence of their institutions and to encourage Negroes to build similar schools for themselves. In 1915 Gilbert N. Brink wrote, " One-half million dollars will insure the permanency of each school and enable it to render vital service among the colored people as long as the race lasts."

The Society has left its Christian impress on 100,000 pupils. Of these 10,677 are academic graduates, 2,436 college graduates, 860 theological graduates, 4,015 ministers, 422 professors and college presidents, 20,135 teachers, 197 dentists, 212 lawyers, 914 physicians, 255 pharmacists, 74 editors, and 26 authors, as well as a growing band of Christian workers in Northern and Southern communities.

The school in Richmond had its first home two years after the war in Lumkins' jail and slave-pen. In some cities the barracks occupied by the Union troops in wartime were obtained from the Government. In other places the schools began in Negro churches.

The total appropriations from the Society for the schools amounted to about $146,000 in 1930-1931. Of this amount about $59,000 was from contributions and legacies, $37,000 was income from invested funds, and $50,000 was from school endowments. The endowments amount to over $1,500,000. The total amount given for Negro education since the first appropriation in 1862 is approximately $9,492,000.

The results of the work in these schools are seen in a Negro Baptist church-membership of 3,000,000, in thousands of churches, North and South, in hundreds of associations, conventions, and national organizations, and in mission stations in Africa. Among the great number of graduates who have built their lives into Christian education are: President Mordecai Johnson of Howard University, President J. J. Rhoads of Bishop College, President John Hope of Atlanta University, and Professor Benjamin Brawley of Shaw University, a distinguished author.

The Society is justly proud of the influential men who are gifted preachers in the North. Among these are: L. K. Williams, pastor of the largest Baptist church in America, which has eleven thousand members and forty paid workers, president of the National Baptist Convention, and one of the most influential citizens of Chicago; and A. Clayton Powell, pastor of the Abyssinian Church of New York, that has seven thousand members with fourteen full-time and fifteen part-time workers, cooperating with Columbia University in a School of Religious Education, and sharing in numerous forms of religious activity and general welfare work.

4. Prophetic Trends

The Society has never chosen lines of least resistance and has often gone forward in the face of serious difficulties. In 1870 public schools in the South began to give instruction to Negro children, and the leaders of the churches needed a higher training. High schools, therefore, were added to the Society's primary schools in certain localities and others were discontinued or released to public-school authorities.

In 1894 Secretary Thomas J. Morgan asserted in his annual report that the same education should be given to Negroes that the white young people received, and especially to leaders through whom the masses must be reached. At this time, public high schools began to be provided for colored children and the Society gradually developed colleges for the training of Christian teachers and preachers and largely discontinued the primary work which had not already been given into other hands. In 1903 the annual report reiterated the view "that the paramount purpose in the establishment of these schools was the training of Christian ministers and teachers."

The constant extension of Negro high schools throughout the South also led to the general lessening of aid to twenty-one secondary institutions and, in 1930, the Society confined the appropriations to nine colleges. All but three of these have Negro faculties: Benedict College, Columbia, South Carolina; Bishop College, Marshall, Texas; Jackson College, Jackson, Mississippi; Leland College, Baker, Louisiana; Morehouse College, Atlanta, Georgia; Roger Williams College, Memphis, Tennessee; Shaw University, Raleigh, North Carolina; Spelman College, Atlanta, Georgia; Virginia Union University, Richmond, Virginia.

In 1931 the Board voted that one or more members of the Society's Board should be nominated to fill vacancies in the boards of the Negro schools, while they are under the control of the Society.

For the last twenty-five years the Board has been generally unable to increase its appropriations to the schools, except as it has administered enlarged endowments, but the actual income and expenditures have increased three to fourfold. This has been derived from additional endowments, greater contributions from Negroes and higher charges for board and tuition.

The Society has always adjusted its educational work to changing conditions, has concentrated its efforts at strategic points and in schools of higher grades and has primarily trained preachers, teachers, and other leaders. It has always endeavored to develop the self-respect of the Negro, to prepare him to cope with the vital questions of social, educational, and religious life, with a breadth of view comparable to that given the white young men and women in their Christian colleges. It is the policy of the Society to complete the steps already taken, to advise that ultimately the Boards of Trustees shall consist entirely of Negroes, with the Society giving counsel and directing only the expenditure of money that it receives. The Board also desires to turn over the support of the schools as soon as possible, administering only the numerous trust funds that it holds for them. While the Society generally confines its support to one institution in each State, it has favored the merging of institutions wherever feasible, and the coordination of colleges as in Atlanta University.

The Society also in most cases has been forced to maintain colleges without adequate equipment, although the advance in educational standards has rapidly increased. In ten years the attendance in college classes has grown from 318 to 1,474, calling for greatly increased expenditure; but the approved denominational budget has required the diminishing of appropriations. Tuition and other charges have been raised and Negroes are bearing a larger part of the cost of their education. But even so, the income has not kept the schools up to the desired standards. The requirements of the State Education Boards in the South are constantly being raised, and some colleges have been in imminent danger of losing their rating.

The strain upon the Society to maintain the colleges has been very great. To meet the need in part, the General Education Board for several years gave annually over sixty thousand dollars and provided three practise-school buildings and three science halls. The financial and equipment needs of Spelman College, which the Society strongly assisted in former years, have been generously met by the General Education Board and by the Laura Spelman Rockefeller Foundation.

In all the recent efforts to raise funds for the colleges, the Negroes have given in a large way and the Southern people are also assisting as they could not in earlier years. Still more helpful are the Educational Foundations and the philanthropists of all denominations, who have learned their responsibility in the use of great wealth.

If the Negro people, however, are to be raised, their ministry must also be raised. The schools since 1864 have engaged in this important work. Many preachers have an excellent education, but the great majority of the forty thousand in the South have not passed the fourth grade of the public school. About twelve hundred ministers leave the service each year by death, age, and other causes. To supply this annual loss, sixty-five men, with high-school and three years' ministerial training, graduate each year from the Baptist institutions. To increase this number is the burden resting upon the Baptist leaders. Realizing this distressing condition, the Society has made strenuous efforts to remedy the matter and many Negro Ministers' Institutes have been held.

Before the Civil War closed and immediately after, Northern Baptists assumed that the mission schools would give the Negro minister a reasonable amount of education for his work. Gradually, however, it became evident that great numbers were entering the ministry with little or no preparation. In 1878, both Southern and Northern Baptists saw the necessity of providing training for these uneducated pastors. In that year at Nashville the Southern Baptist Convention heartily commended the holding of Ministers' Institutes for the colored people and their religious education. The American Baptist Home Mission Society, at its annual meeting the same year at Cleveland, instructed its Board " efficiently and heartily to cooperate with the Southern Baptist Convention in securing the holding of such Institutes, at such times and places throughout the Southern States as may promise the widest permanent good to the ministry of the colored race and to the extent that the resources of the Society may from time to time justify." In carrying out this vote, the Board appointed S. W. Marston, early in 1879, as superintendent of missions for the colored people and instructed him to enlist the cooperation of the white brethren as far as possible.

In response to this movement toward cooperation in holding Ministers' Institutes, Doctor McIntosh, secretary of the Home Mission Board of the Southern Baptist Convention, approved the instruction of the older ministers by means of Ministers' Institutes, but deemed the instruction of the younger pastors most important and proposed voluntary and unpaid cooperation on the part of Southern white ministers. Doctor Cutting, secretary of the Society, agreed with this view and wrote that, while it was proposed to hold these institutes, at the same time "our great reliance must be upon the schools which give them a better educated ministry."

It was agreed also that the Home Mission Society should appoint a superintendent of missions to conduct institutes and that the Southern Board should aid but without incurring expense. Doctor Marston held institutes under this agreement for three years, 1879-1881, generally making all the plans and securing his helpers. After most faithful work, he was appointed to other important service and the Society's missionaries continued to hold small Ministers' Institutes as they had opportunity in the various States. In spite, however, of their utmost efforts, the tide of untrained ministers rose higher and higher.

In 1894 another attempt was made to get Northern and Southern white Baptists together in this work, which was the one phase of Negro education in which they both were interested. At its annual meeting in May, the Society voted "that a committee of five be appointed to confer with a similar committee appointed by the Southern Baptist Convention upon some plan of cooperation in work for the colored people of the South." This joint committee, a distinguished body of leaders, met at Fortress Monroe, Virginia, September 12, 1894. There were present, representing the South, T. T. Eaton, H. H. Harris, I. T. Tichenor, J. E. Gambrell, T. B. Bell, Noah K. Davis, and O. F. Gregory; and representing the North, J. L. Howard, T. J. Morgan, H. L. Morehouse, J. B. Thomas, E. H. Johnson, A. S. Hobart, N. E. Wood, and M. MacVicar. This meeting was described as follows: "The Spirit of God was manifest from the beginning. A most earnest desire for concord was exhibited by every member. . . Never was a meeting held by men of equally pronounced convictions, from North and South, where there was profounder exhibition of the fact that they are brethren in Christ Jesus." It was unanimously recommended by the conference:

> "That the Home Board of the Southern Baptist Convention appoint a local advisory committee" for each Home Mission school . . . and "that the Southern Baptist Convention shall appeal to Baptists of the South for the moral and financial support of these schools"; "that The American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention cooperate in mission work among the colored people of the South, in connection with the Baptist State bodies, white and colored, in the joint appointment of general missionaries, in holding ministers' and deacons' institutes, and in the better organization of the missionary work of the colored Baptists."

The plan was approved by the Home Mission Society and the Southern Board in May, 1895, and by many colored and several white State Conventions.

Cooperation with the different States was only gradually secured. In 1902, five white and seven Negro conventions were in cooperation. Virginia, North Carolina, West Virginia, Kentucky, and Missouri gave full cooperation; and South Carolina, Alabama, Georgia, Texas, and other States partial or full cooperation for a longer or shorter time. About 1906 the work reached its climax, when the number of New Era Institutes reported was 184, with attendance of 1,628 ministers and 65,765 others. From this time the white Conventions began to discontinue their appropriations, and interest in the Institutes waned. Cooperation seemed to end in 1910.

From 1910 to 1930, occasional ministers' institutes were held, especially in connection with the Home Mission schools, but these efforts were spasmodic. For the few years preceding 1930, however, the Negro ministers themselves showed increasing desire for better education. In 1929 fifteen ministers' institutes and training classes had spontaneously sprung up and were in operation, independent of the schools. The time, therefore, seemed ripe for another attempt to do something for the ninety per cent. of preachers who were practically without training for their work. The Society's secretary of education, George Rice Hovey, held a conference on this subject with the presidents and the deans of the theological departments of our colleges in Atlanta, October 11, 1929. After prolonged discussion, they unanimously and enthusiastically decided to form a National Ministers' Institute, following in part the methods of the New Era Institutes, and adopted a plan which gave promise of more nearly meeting the need than any earlier effort. It was worked out by those who had intimate acquaintance with the requirements and character of the Negro ministry. Some of the special features of the plan are: a personal canvass of all the pastors of a community to secure their attendance at an institute; a ten working-days' institute, the study of text-books, begun at the institute and continued through the year in local clubs; a comprehensive four-years' course of study, and all connected with the Home Mission schools as a part of the extension work of their theological departments. As in former institutes, it is hoped that the interested Societies, Southern white and Negro State conventions, and the schools, will supply the means needed to continue and enlarge the work.

Nine institutes were held in the summer of 1930, with six hundred in attendance, and fifty clubs continued the work with an enrolment of seven hundred ministers. It is the belief of leaders that only lack of reasonable support can prevent the accomplishment of a most significant work for the Negro preacher.

Following his retirement in May, 1930, Doctor Hovey has given his time to the Institutes and John D. Rockefeller, Jr., has contributed ten thousand dollars toward the support of the work.

In its extended labors to train the Baptist leaders of the Negro race, the Board has had a host of able teachers who, under difficult social conditions, gave themselves whole-heartedly to their tasks. In many parts of the South they were not made to feel at home in the churches but, as time has softened the asperities which the war created, a kindlier feeling has prevailed and Southern Baptists have been among the most faithful instructors in the mission schools. The salaries of teachers have been small, living conditions poor, and long-distance travel expensive.

The superintendents of missions and of education were men of fine spirit. S. W. Marston in the earlier years performed his difficult task with the wisdom and courage of the pathfinder, passing through a land which no one had surveyed. He was followed by Malcolm MacVicar, who was called in 1890 from the chancellorship of McMaster University and devoted the last years of his life to strengthening the Society's system of Negro education. In 1900 he became president of Virginia Union University, where he remained until his death in 1904.

George Sale was called from the presidency of Morehouse College to be the Society's superintendent of education on June 1, 1906. Among his intimate friends were many of the leaders in the South and his election to his broader work was hailed by them with great satisfaction. His long friendship with Wallace Buttrick, secretary of the General Education Board, was helpful to both men in the intimate studies which were made of the basic conditions among the Negroes. These led to the construction plans which stimulated the interest of the youth in agricultural and home industries in order that the economic conditions might be improved and the income of the average Negro family enlarged so that the children might be educated in mission schools, the worth of which was easily proved to the parents. Doctor Sale served as superintendent of education until his death on January 22, 1912.

The Society has been fortunate in having on its Committee of Education men who have had the leisure to visit the Negro institutions and to study their educational and administrative problems. Prominent among these have been Alvah S. Hobart, D. G. Garabrant, E. T. Tomlinson, Wallace Buttrick and Frederick Lent.

In 1900 Doctor Buttrick was asked by Frederick T. Gates to make a study of the Negro mission schools of the South and to present his findings and recommendations. At the Baptist Anniversary meetings in May, 1901, at Springfield, Massachusetts, he reported the results of the year's work. His address made a profound impression and led to the speaker's election as secretary of the General Education Board, in whose service he continued until his death in May, 1926.

In the twenty-five years of his memorable work, Doctor Buttrick, through the General Education Board and its carefully chosen leaders, coordinated, by helpful suggestions, surveys, intensive studies, and friendly conference, the work of the mission schools of the South.

IX

EVANGELISM

The first missionaries of the Society were evangelists. As the wandering minstrels of early days, who sang their sagas in the castles and humble homes in England, Germany, the Netherlands, and the Scandinavian countries and then passed over mountains and valleys to other groups of people eager for their coming and their tales, so the Society's evangelists told the story of a Saviour's love in the public halls and frontier cabins of the West and journeyed on through cañons and over prairies to other groups who also heard their messages with joy.

These evangelists left behind them little churches, small in numbers but strong in faith, and encouraged the converts to build family altars and form Sunday schools. Where churches were not organized, they gathered small groups of congenial friends for prayer and Bible reading, in sod schoolhouses or in frontier shacks, in the open fields, under protecting trees or in the openings of caves. The evangelists were always going forward to the next villages, searching for the new settlements.

They traveled on horseback or on foot, crossing strange mountains, swimming or fording rivers, often not knowing where they would get the next day's food, and, like the Saviour whom they served, having no place to lay their heads. Their motives were sometimes misunderstood by the people they tried to influence, as sectarianism and the antimission spirit were rampant. But the patience and perseverance of these evangelists, their passion for service, and the remarkable way in which the Spirit of God filled and used them in their preaching started revivals that swept like consuming fires across the prejudices, and narrow and erroneous views of religion, and left earnest preachers masters of the hearts of their hearers. Groups of Christians were so deeply influenced by these fervent preachers that they accepted their teachings concerning baptism and the Lord's Supper, and in many communities churches were quickly formed that have since become spiritual giants.

Often they were challenged by the missionaries and evangelists of other denominations to debate the doctrines on which they differed. At such times the argumentative contest might last for several days, attended by excited partisans who came great distances to listen to their favorite leaders defend their doctrinal beliefs.

There has been no year in the century when evangelists of the Society have not been active in bringing souls to Christ. Most of the converts among the Indians have been won by the evangelistic appeal, and the camp-meetings and associations held in Oklahoma and elsewhere have brought together large groups in many tribes who have listened with rapt attention to their spiritual leaders, and have entered the "Jesus Road" singly and in families. The converts have sealed their profession of faith by immediately following Christ in baptism in stream or creek, on the banks of which former foes in battle have stood and sung, in their own weird languages, the hymn:

Blest be the tie that binds
Our hearts in Christian love.

Evangelism has also been the method largely employed in Cuba, Puerto Rico, Haiti, Mexico, and Central America, and with the foreign-speaking peoples. The missionaries presented the gospel in simple, forceful language and interpreted the possibilities of immediate entrance into the Christian life on the forsaking of sins and the public profession of faith in Christ so that great numbers, in the course of the years, have been won from unbelief, sin, and spiritual hesitation to follow the Saviour in all human relationships.

In 1906 Cornelius Woelfkin and James A. Francis, whose ministries in New York and Brooklyn had been attended by constant confessions of faith, entered the service of the Society and journeyed together through the nation, holding conferences on evangelism with large groups of pastors. Gracious revivals were the aftermath of these visits, and cooperative denominational evangelism, shared in by the Conventions and the Society, became firmly established. After fruitful service, Doctor Woelfkin became a professor in the Rochester Theological Seminary, and Doctor Francis accepted the pastorate of the First Church of Los Angeles.

A nation-wide plan of evangelism was adopted by the Society in 1915, along lines marked out by Doctor Morehouse. Walter B. Hinson became general evangelist of the Western Division, and

Herbert F. Stilwell was appointed general evangelist for the Central Division.

In 1919 Doctor Stilwell became superintendent of evangelism, and his work took him to every part of the country where in conferences and in special campaigns, personally conducted or supervised, a very wide interest resulted. Directors of evangelism were appointed cooperatively in several States, and intensive development within the Conventions was accomplished by pastoral exchanges and week-end meetings. In the fall of 1926, Doctor Stilwell became professor of evangelism at Eastern Baptist Theological Seminary in Philadelphia.

His successor, Benjamin T. Livingston, had been secretary of the Rhode Island Convention, and served as general secretary of the New England Evangelistic Association. He continued the work until November 1, 1930, when he succeeded Doctor Stilwell as professor of evangelism at Eastern Baptist Theological Seminary. Mr. Livingston introduced throughout the nation Friendly Visitation Evangelism, and the State directors cooperated with him in interpreting this form of lay service.

In 1918, at the suggestion of Lemuel C. Barnes and Doctor Stilwell, an Evangelistic Retreat was held at Atlantic City, which was the first of a number of preconvention conferences at which not only the evangelists were benefited, but a spiritual atmosphere was produced that subsequently pervaded the sessions of the Convention.

The Society's superintendents of evangelism have joined with the representatives of other denominations in numerous interdenominational conferences under the lead of the secretary of evangelism of the Federal Council of the Churches of Christ in America.

A very unique type of evangelism has been carried forward by Earle D. Sims, a former missionary in China in the service of the Foreign Board of the Southern Baptist Convention. Mr. Sims has worked under the supervision of State Convention secretaries; his support has been provided at times entirely by the Society, but generally in cooperation with the Conventions. His title is church invigorator. He goes to communities where the church is pastorless, the meeting-house is in a bad physical condition, and the people are disheartened. His method is to rally the members of the church and win their cooperation in donating money and service, while he himself labors as carpenter, mason, plumber, and painter. Meanwhile, he serves as the minister of the church, and conducts an evangelistic campaign. At the close of his work, he assists the church, whose courage has been revived, to call a minister whom he helps to install in his new pastorate. Mr. Sims, who entered upon this kind of service in 1919, has revived scores of churches in many Western States and has endeared himself to those for whom he has tried to provide a better church equipment. Out of a great number of reports of his labors, replete with thrilling interest, the following condensed statements are taken:

> The church had been closed twenty years. After working some on the building I conducted revival meetings and one day baptized one hundred people. That day we called a pastor and purchased a Ford car for him.

Another church was pastorless and discouraged, and " worshiped in a hole in the ground." Mr. Sims purchased one thousand two hundred dollars worth of lumber and went to work. He held a revival and baptized a number of the men who helped him with hammer and saw. He carried every board and scantling on his shoulders from the lumber yard to the building site. He left a pastor on the field, and a beautiful little house of worship, with basement, auditorium, and gallery complete.

> A church seven miles from the railroad was closed twenty years. The old building had been turned over to the owls and bats; members had died, and their bodies were in the little cemetery across the road from the abandoned church. We made the building new and started the work again. The people soon filled the house to hear the gospel.
>
> The church decided to quit. I reached the place the day the vote to disband was to be taken. I attended the meeting and announced that I was ready to conduct the funeral service, but first would conduct a revival as I saw a little life in the patient. There were many conversions. We made the building over and bought one of the best residences in town for a parsonage—all at a cost of five thousand dollars. I left the church without debt and with a pastor whose salary of one thousand eight hundred dollars was pledged by the people.
>
> The church had been closed three years. It was now the dead of winter—blizzards frequently—but we preached there three weeks and baptized forty. Raised the salary of the pastor, who did an important work.
>
> I found a community of a thousand people and no church of any denomination. We commenced a Sunday school in a pool-hall, the only place I could secure; the proprietor said that any time we wanted a service, he would turn the place over to us. Raised money to purchase a central lot. Dug the basement myself; then built a beautiful little church costing five thousand dollars.

> We had a revival, baptized a number of people and organized a church. Left them all happy and hard at work. Sometimes the Ladies' Aid has sixty members in attendance.

Dan L. Schultz, the Society's labor evangelist, performed a unique service from January 1, 1911, until his death on June 13, 1923. In early life he toiled in a glass factory and later became a pastor in Pittsburgh, Pennsylvania, when he visited in the month of March a camp of evicted miners and their families. To feed and clothe them, he solicited $27,000, ninety tons of clothing, and 78,000 pairs of new shoes. This loving service won for him the gratitude and friendship of the labor unions, by whose members he was afterward received everywhere as a brother beloved. They listened to the gospel from his lips, and were deeply moved by his sermons. He addressed many of their annual conventions, where his counsel and influence were highly valued. In the course of this ministry, he preached to large crowds from his open-air pulpit in the industrial centers, and won many men to the Christian life. The stepping-stone to this wonderful service was an act of love that led him to see for himself the needs of those who lived many miles from his parish with its absorbing duties. Coe Hayne has very fittingly written of Mr. Schultz's consecrated life in the following lines: "The point of special appeal and interest in the life of Dan Schultz was the manner in which the opportunity to devote his entire time in a ministry for the working people opened to him. He professed to see the hand of God in it all."

Willis G. Clark, of Rochester, Minnesota, during the last few years of his pastoral life, developed a valuable form of social evangelism to the sick and convalescent patients in the great hospital in his parish. The Society cooperated in making it possible for him to give a part of his time to bring the comfort of the Christian message to those who needed his unselfish ministries. Upon his death in 1924, Ingram Bill succeeded him in this hospital service, and carried on the work for seven years in the same spirit of Christian love and devotion.

X

THE FOREIGN MISSION OUTREACH IN THE UNITED STATES

1. The Blood Stream of the Nation

To understand the part which the Society has played in the evangelization of those who have entered the nation from European and Asiatic countries, it is well to review the course of immigration into the United States. From all corners of the globe came eager, expectant people, with high hopes and bright dreams. It meant the movement from over-populated countries to a new land of greater opportunities, so the United States, as a young nation with plenty of elbow-room, had a unique problem to solve.

The general trend and character of American institutions and national life were determined by the first hundred and fifty years of organized Colonial life and the period since that time has witnessed the molding of new elements received into the nation and the shaping of the nation by those elements, until we note the potent influence of the peoples of many lands upon the national life and history of the country.

The American Colonists numbered about one million three hundred thousand in the middle of the eighteenth century. Most of the people were of English stock, although along the Hudson and the Delaware rivers the Dutch were still numerous. In the middle and lower colonies the French Huguenots had come in large numbers. From the Rhine country Germans had settled in Pennsylvania, and the Scotch-Irish, the sturdy race which has given to America so many distinguished names in its history, had come in great companies to Pennsylvania and had passed through the Shenandoah Valley into Virginia and the Carolinas. In 1730 immigration practically ceased and was not renewed on a large scale until the age of steamships, a century later. The newcomers had large families and rapidly increased in numbers.

In his famous speech on " Conciliation with America," delivered in Parliament in 1775, Edmund Burke said: " Such is the strength with which population shoots in that part of the world that, state the numbers as high as we will, while the dispute continues the exaggeration ends."

The toll of the sea was often very high. In the old days the ships were small and crowded, the cabins were close and the voyage lasted from six to ten weeks. The ship in which William Penn came over lost a third of its passengers by smallpox. In 1689 the wife of a governor of Virginia wrote that they were so pestered with people and goods, so full of infection that after a while they saw little but throwing people overboard. One vessel lost one hundred and thirty out of one hundred and sixty. One-sixth of three thousand Germans sent over in 1710 perished in a voyage that lasted from January to June. A shipload of Huguenot refugees in 1686 from Rotterdam landed fewer than fifty after a voyage of twenty-four weeks. In 1738 malignant flux and fever left only one hundred and five out of four hundred Palatines. In 1775 a brig lost one hundred Highlanders in a passage.

Prior to 1875 the law imposed no prohibition on the immigration of paupers, and not until the Federal Government took from the States the administration of the law, in 1901, did the prohibition of the existing law become reasonably effective.

In 1831, in Jamaica, a law compelled ship-owners to carry paupers for ten dollars each to the United States. If they refused they were fined three hundred dollars. From England also paupers were sent in 1837 and in the same year paupers and criminals were dispatched from Leipsic. A plan was discovered to empty the jails and work-houses in Germany and money was collected for that purpose. In the same year two lots of convicts arrived in Baltimore from Bremen; one party of fourteen was held in irons until they neared port. Another ship-load of Hessians were kept in manacles and fetters until the day of arrival.

A memorial of the Corporation of the City of New York, dated January 25, 1847, stated that two ships had reached New York, one with two hundred and ninety-four and the other with three hundred and fourteen steerage passengers, all of whom were paupers sent by a parish in Hesse-Darmstadt to which they belonged and which paid their expenses, and that two hundred and thirty-four of these immigrants found their way into the New York almshouse. In 1846 our Consul at Berne, Switzerland, reported it was the custom in that country for congregations or town authorities to send paupers to America. As late as 1884 thousands were sent to the United States and Canada, partly at the state expense and partly at the expense of the Tuke fund, and some of these were admittedly paupers.

The Nativist Party, strongly opposed to immigration, held its first national convention in 1845. Its aim was to repeal the immigration law and to have native Americans only appointed to office. In 1884 violence was resorted to and two Catholic churches in Philadelphia and a convent in Boston were burned.

The Know-Nothing Party had its greatest strength in Congress in 1874-1876, and is said to have elected the governors and legislators in New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, California, and Kentucky. This Party called for a change in the existing naturalization laws, and for the repeal of the State laws allowing unnaturalized foreigners to vote, and the repeal by Congress of all acts making land grants to unnaturalized foreigners and allowing them to vote in the Territories. From 1892 to 1912, 169,132 aliens were refused admission to the United States.

Since 1820 immigration has resulted in a decided mixture of the racial stock, and the racial unity of the American people is a thing of the past. Between 1790 and 1830 the population increased 227 per cent. An estimate based on the first two censuses predicted that the probable population of the United States in 1900 would be 100,235,985. It was actually 76,303,387, in spite of the incoming of 19,115,221 aliens, which showed a great falling off in the native birth-rate.

After the War of 1812, immigrants of the hardy stocks of Europe poured into the country and swelled the numbers marching to the farm lands of the Ohio Valley. Between 1850 and 1860 immigrants, mostly Irish and German, had arrived in numbers equal to the entire slave population of the seceding States. From 1860 to 1880 the population grew from thirty to fifty millions while the liberal homestead laws and the extension of western railroads attracted great numbers of German, Irish, and Scandinavian immigrants to the fertile farm lands beyond the Mississippi.

From 1820 to 1930 the total immigration was 37,762,012. Of these Asia contributed 903,195; American continents and West Indies, 4,241,429; Africa, Australia, etc., 341,042; and Europe, 32,276,346.

Among the nations Germany stands at the head, having sent to the United States 5,907,893. There came also from England, Scotland, Wales, and other parts of the United Kingdom, 4,990,722; from Ireland, 4,578,941; from Italy, 465,195; from Austria-Hungary, 4,138,351; from the Scandinavian countries, 2,346,069; from other countries as follows: The Netherlands, 246,609; Portugal, 252,715; Spain, 166,685; Asia, 903,195; Turkey in Europe, 155,136; Russia, 3,338,106.

The last quarter of the nineteenth century saw the better vacant lands occupied and the population began to recoil upon the East and the cities. The manufactories and the mines absorbed the surplus labor, but employers desiring docility and obedience to orders among their laborers, where thousands are brought like an army under the direction of managers, turned to the eastern and southern sections of Europe.

These are the conditions which the Society's missionaries have met in their efforts to evangelize the newcomers to America.

2. Keeping Step with the Nation's Growth

In the study of immigration it should be remembered that, of the many millions of those who were born in European countries or are children of those who migrated to America, probably the majority are of non-Catholic sympathies. This includes the great numbers who have arrived from Wales, England, Scotland, North Ireland, Southern France, Holland, Switzerland, Germany, Czechoslovakia, Moravia, the Waldensian portion of Italy, Sweden, Denmark, Norway, the British West Indies, Canada, Australia, and South Africa. These peoples have brought to the United States great Protestant strength.

The Society experienced little difficulty in its work among the Protestant peoples and the rapidity with which the German, Welsh, Scandinavian, and Danish Baptists came to self-support makes one of the glorious chapters in American missionary history. When great numbers of immigrants, in 1890 and later years, came from the restless peoples of eastern and southern European countries, all Protestant home mission societies encountered their greatest difficulties, but these were patiently studied and overcome by the missionaries who made each obstacle a stepping-stone to higher spiritual successes.

The missionaries of the Society have always been in close contact with the immigrants of the many nationalities among whose peoples they have been working in the various periods of the migratory movements. They have taken the part of labor, contending for its rights, and have sympathized at every step with their church-members who have been constantly climbing not only in the scale of living but along the slopes of Christian Americanization. This service has been doubly effective, because the missionaries have been, with hardly an exception, members of the same nationalities among which they have spiritually invested their lives. They have, however, advocated peaceful methods of protest, but have stood with their people for the right to strike. Their presence and influence have been very great in preventing sabotage and other acts of violence. These foreign-speaking missionaries in America have encouraged the youth in their churches to seek the best possible education and have seen a multitude of brilliant young men and women pass through the higher institutions of learning and establish themselves in the business and professional world.

They have protected their people from exploitation of the most dangerous types. In one community an unworthy physician, caught in unprofessional practises, was righteously dealt with; and in the same city a foreign-speaking lawyer, who professed to have influenced President Wilson by pretended long-distance conversations with him in the White House, to arrange for the care of his client's mother in the war area and accepted a large fee for it, escaped by the smallest margin from the officers of the law who learned of his conduct.

To influence the immigrant spiritually, under all the conditions mentioned, has been often difficult, as he was generally already established in his religious convictions. The capacities of races differ, but all, if taken in their childhood, can be impressed with the truths of Christ. The races that have the fewest children in America are the hardest to influence, and to reach these children, if their parents oppose, is as unethical as it is impossible. Backward, thriftless, and unintelligent peoples succeed best when employed in gangs and in congested racial neighborhoods, and it is difficult for missionaries to touch and influence them.

To trace the progress and spiritual achievements of the Society's thousands of missionaries among those who have come to the shores of the nation from European lands is to follow a path that began in

1836 and has long since become a broad highway along which several hundred missionaries have annually traveled with their feet shod with the preparation of the gospel of peace.

The Society's mission work among the foreign-speaking groups began with the Welsh in 1836 and extended to the Germans in 1846, to the Scandinavians in 1848, to the Mexicans and French Canadians in 1849, to the Chinese in 1870, to the Poles and Bohemians in 1888, to the Portuguese in 1889, to the Finns in 1890, to the Italians in 1895, to the Jews in 1896, to the Japanese in 1898, to the Lettish and the Hollanders in 1898, to the Syrians in 1899, to the Hungarians in 1900, to the Russians and the Slavs in 1903, to the Slovaks in 1905, to the Greeks in 1909, to the Slovenians and Roumanians in 1911, to the Ruthenians in 1912, and to the Hindus in 1919.

In its Christian work among the later and non-Protestant peoples arriving from Europe, the Society has helped by the fluency with which its early missionaries to these people spoke German and by the assistance that was received from the missionary passion of German Baptists through their Theological Seminary in Rochester, New York. In the haste and stress of the expanding work, it has been taken for granted that this vital and invaluable assistance was well known, but in this history the Society's indebtedness to the German Baptists is gratefully acknowledged.

This work among the new Americans has always enjoyed the hearty cooperation of State Conventions and City Mission Societies under the supervision of their secretaries and, in a multitude of instances, enthusiastic assistance has been given by the local churches.

The Woman's Society has also carried forward a wide-spread foreign-speaking work among women and children, in complete harmony with the Society's endeavors and has developed, through Christian centers, highly efficient labors that have hastened the processes of Americanization.

In certain areas, where the State Conventions were heavily burdened with their own expanding rural and urban tasks, there was a natural hesitation in meeting the expense of missionary work among the racial strangers whose numbers were rapidly increasing and whose presence was viewed with alarm. This feeling, however, soon passed and the Society's offer to cooperate in the appointment and support of missionaries was almost always accepted. In the midst of the effort in New England to share the expense of this work so suddenly thrust upon them by the unexpected change in population, the Conventions in Maine, New Hampshire, Vermont, and Massachusetts were encouraged by the great benefactions of those who realized the imperativeness of the missionary opportunities which had come to the Baptists of New England.

The foreign-speaking work in the nation has been carried forward by every State, city, and national society, and much literature and many copies of the Bible have been furnished in numerous languages to the missionaries by The American Baptist Publication Society.

3. Germans

More than seven millions whose mother tongue was the speech of Luther and Goethe have come to America during the last century. Numerous old Lutherans migrated hither, when their king attempted to unite the Lutheran and Reformed faiths. Great numbers came in the Revolutions of 1830 and 1848 " to the new land of exhaustless resources." Among these were university professors, physicians, journalists, and even aristocrats who preached political idealism, social radicalism, and religious skepticism. The majority of the one million five hundred thousand coming from 1880 to 1890, representing the lower economic strata, with fair schooling and industrial skill, brought three times as much money as the Slavs, Hebrews, and South Europeans. The Germans are more generally distributed over the United States than any other foreign element; seven per cent. are in the South, five per cent. are in the West, fifty-five per cent. live between Denver and Pittsburgh, and a third are found between Pittsburgh and Boston. They are more numerous in the South than any other non-native element.

They are the most pervasive group thus far added to our people. One-third live in rural districts. They brought a language, literature, and social customs. When scattered they rapidly Americanize, but when numerous enough to maintain churches and schools in their own language, resist the American stamp. The dense population in Missouri, Illinois, Texas, and Wisconsin promised the creation of a " German State where Germans should hold sway and hand down their culture in all its purity."

Among these people, whose blood has come to be at least a fourth part of the current in the veins of the white people in the country, it was natural for the Society to begin this work when German Baptists in considerable numbers appeared in our Baptist churches. The more spiritually minded and better educated among the newcomers were commissioned by the Society and were the first of a long and growing list of devoted men who have sought out and ministered to their own people who had been Baptists in Germany. These missionaries extended their spiritual ministrations to such other of their fellow countrymen as were not connected with the Lutheran church or who, under the influence of the democratic spirit in a new land, had lost their interest in it. The large body of German immigrants, however, have remained true to the faith of their fathers and have cooperated in building great numbers of Roman Catholic and Lutheran churches in the land of their adoption.

In 1839 the first converts to the Baptist cause were won by Konrad A. Fleischmann, who was born in Nuremberg in 1812 and came to America as a missionary under the advice of George Müller, of England. The first church, which he organized in 1843, was received into the Philadelphia Association that year. Five years later he started the first German Baptist paper, *Der Sendbote des Evangelium.* In 1845 John Eschmann, converted in Switzerland, united with the South Baptist Church of New York and the next year was appointed a missionary to the Germans of New York City and Newark. In 1847 a church was formed of twelve members, baptized in Germany, to which were added seventeen persons on profession of faith.

When members of the Philadelphia and New York churches journeyed to the West, they united with other German Baptist immigrants and formed churches which numbered eight in 1851. Two years later Rochester, Buffalo, St. Louis, and Canada had fifteen ministers and churches as the result of the Society's assistance. In 1851 a German conference was formed in Philadelphia. Three years later J. G. Oncken, of Germany, attended the annual meeting of the Society and his presence deepened the interest in this work.

In 1846 A. Rauschenbusch, who had received theological training in German universities, arrived in New York and four years later joined the South Baptist Church of that city. In 1858 he was appointed professor in the new German Department of the Rochester Theological Seminary and trained many young men for work in this country, Germany, and South America. The German work spread so rapidly that in 1859 The General Conference of German Baptist Churches in America was organized. In 1863, 1866, and 1871, Professor Rauschenbusch made broad surveys for the Board, and as a result of his explorations G. A. Schulte, in 1870, was chosen general missionary for the East German Conference.

With this selection the Society and the German Baptists entered into a cooperation that bore rich fruits from the beginning of the happy relationship. Missionaries were appointed by the Society on the recommendation of the Executive Committee of the Conference. In 1881 the Western Conference subdivided into three interrelated conferences. Out of this missionary expansion the German Baptist Publication Society was established in Cleveland, Ohio. The work spread rapidly through the continent to New England and into the Western States and in the Southern States of Virginia, Tennessee, and Texas. The first churches in Canada were organized under the labors of Professor Rauschenbusch. In 1882 the churches numbered one hundred and thirty-seven, with a membership of 10,334. The growth of the German Baptists has been largely from German Baptist immigrants and their German fellow travelers and neighbors who have been won by their faithful ministry.

At a meeting of the Executive Committee of the German Conferences, East and West, in 1883, it was decided to unify the work for the entire country by the appointment of one Central Executive Committee and a general secretary or superintendent of missions. The choice for this position fell upon J. C. Grimmell, of Brooklyn, New York, who worked in close cooperation with the Society.

In 1891 the semicentennial jubilee of German Baptist churches in America was observed and a series of meetings were held during September of that year in Pennsylvania where K. A. Fleischmann, in the early spring of 1841, had baptized a number of converts by whom the first three German Baptist churches were established. Some of the constituent members were present at the inspiring services.

The work grew steadily with ever-widening circles of influence. In 1907 Superintendent Schulte reported the remarkable advance in twenty-five years. The report of the year 1907 showed that $289,948.70 had been given for local objects, and for outside work, $75,202.80; Sunday schools, young people's and woman's missionary societies raised $40,588.84, a total of $405,740.34, or $14.78 per member in a total membership of 27,434 in 269 churches in twenty-one States and in four provinces of Canada. More than three hundred churches had been organized. Some of these became flourishing English-speaking churches, or disbanded to join other congregations, to which about 225 members were granted letters annually. The Conference pointed with pardonable pride to men in high and responsible positions in the denomination, to professors in educational institutions, to judges on the bench, to pastors in prominent churches, to deacons, trustees, and Sunday-school superintendents, and to prosperous business men, " who were the fruit of German mission work and who have thus sought more pleasant environments and perhaps have come into spheres of greater influence." The fully equipped publishing house in Cleveland and the German department of the Rochester Theological Seminary grew rapidly in strength and influence. Missionaries in Germany, Russia, Burma, India, China, South America, and Africa were the fruit of mission work among the Germans in America. In large measure the results achieved among the Bohemians, Poles, Slavonians, Hungarians, and Slavs were due to the missionary spirit among the German ministers. The First German Church of Chicago began work among the Bohemians in that city and fostered it for several years. The mission among the Poles was begun by the same church and was in its charge in 1907. The Polish Church of Buffalo was organized by the First German Church of that city. In Philadelphia, the First and Third German Baptist Churches formed the Lettish Church, and in Pittsburgh the First German Church appointed a missionary to the Slavonians and another to the Hungarians. This last advance was under the care of H. C. Gleiss, whose father was a pioneer in German mission work in the Southwest. Mr. Gleiss was appointed superintendent of foreign-speaking work in Pittsburgh, and later secretary of the Pittsburgh Baptist Association, with which the Home Mission Society cooperated. The Germans thus became the Society's leading agent in giving the gospel to other national groups in America.

Walter Rauschenbusch, a German pastor in New York City and later a professor in the Rochester Theological Seminary, whose messages on the social implications of Christianity have so profoundly influenced the thinking of the Christian world, is a conspicuous example of the German personalities who have toiled with titanic strength and almost superhuman patience and perseverance in evangelizing the German people in America and many nations.

In a period of three years during the World War, the German churches, whose membership was thirty-six thousand, raised about a million dollars for work at home and abroad and for the relief of their war-stricken brethren.

The German Baptists in America have had their numbers augmented since the war by the coming of many Baptists from Germany and other countries. Their spiritual influence in America has been greatly beyond the proportion of their numbers to the German population of the nation. Their strong organizing ability has led them to establish a publishing house, to edit a religious journal, and to build orphanages, hospitals, homes for the aged, and nursing organizations, so that in a real sense the German Baptists in the United States have become almost a separate group in the denomination, but their affiliation with the Northern Baptist Convention effectively proves that they are not Separatists, either in spirit or in practise.

The amazing growth, spiritual influence, and missionary zeal of the German Conference, which was formed in the early days by the German Baptist leaders, is the Society's outstanding exhibit of cooperation. This followed exactly the lines which it had begun in the early frontier days when conventions were formed in the States as fast as they emerged from their territorial status.

Many of the German and Scandinavian pastors have long carried on a bilingual ministry and a considerable number of churches have united with English-speaking Baptist associations. As time has elapsed, an increasing group of German and Scandinavian young men have become pastors of English-speaking churches and have been called to important educational, editorial, philanthropic, and organizational positions in the various cooperating and affiliating societies, conventions, and boards of the denomination.

English-speaking churches throughout the country have many members of German and Scandinavian racial stock who have exercised a powerful influence on the work of the denomination at home and abroad and have become prominent in the Federal Council, the Home Missions Council, and the Council of Women for Home Missions, the International Council for Religious Education, the Church Boards of Education, and in other international and interdenominational organizations devoted to peace, temperance, social betterment, and industrial justice.

The German work continued to grow until 1920 when the German Baptist Conference, grateful for the assistance of the Society and having arrived at financial independence, withdrew from cooperation with expressions of fraternal feeling and with assurances of its affection and intention to continue its contributions to the general work of the Society. The letter of March 13 from Secretary Kuhn announcing this decision was as follows:

> At the recent annual session of the General Mission Committee of the German Baptist Churches at Detroit, Michigan, the following action was taken, which we desire to bring to the attention of The American Baptist Home Mission Society:
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> In view of the fact that the financial ability of our churches has considerably increased in recent years we feel that the time has come that we assume the entire responsibility of our work without the assistance of the Society that has so generously helped us in the past.
>
> This action was taken in deep appreciation of the assistance the Society rendered us in the early stages of our work, when we were unable to carry on the mission to which we felt ourselves called as aggressively as the needs of those early days required.
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> The Society very graciously continued its support during the later years, enabling us to do a larger work than our own increasing resources would have permitted us to do.
>
> In terminating the existing financial dependence, we do it with a keen consciousness that what we have achieved is a part of the rich fruitage of the noble work carried on so splendidly and devotedly by The American Baptist Home Mission Society for the evangelization of our country.
>
> We trust that the cordial relation which has existed between the two bodies may continue unbroken in the days to come and that we shall be able to show our appreciation in a substantial way by contributing from time to time to the general work of the Society.

To this letter the executive secretary of the Society replied as follows:

> I have received your letter of the thirteenth with its important and significant announcement.
>
> Our Board of Managers will be deeply impressed and gratified that, after so many years of assistance in which our Home Mission Society has been privileged to cooperate, the General Missionary Conference of the German Baptist Churches of North America is now able to assume entire responsibility for the work without financial assistance from this Society. During the long period of years from the earliest and weak beginnings until this day of strength and happy promise, our Baptist churches, through The American

Baptist Home Mission Society's gifts, have had great satisfaction in seeing the work among our German Baptists in the United States slowly and then rapidly and strongly develop. And all through the significant period of our spiritual fellowship, the leaders of both societies have happily cooperated with results which form an interesting and important chapter of our Baptist missionary history.

4. Scandinavians

Leif Ericson discovered the Western Continent about the year one thousand and the Scandinavians began to filter into America eight hundred and fifty years later. They were first known as "Jenny Lind men" by the people who had been thrilled by the singing of the Swedish nightingale. When the World War interrupted immigration, a million and a quarter of those born in Sweden, Norway, and Denmark had migrated to America, and counting those of Scandinavian parentage it is probable that a quarter of all Scandinavian blood in the world was west of the Atlantic. There are one-half as many Norsemen in America as in the fatherland and they own six times as much farming land. The old Northwest, stretching from Detroit to Omaha and north to Canada, is densely Scandinavian in its population. From the homes of these people, which are largely rural, sons and daughters have streamed through the colleges and industries to every part of the nation.

The Scandinavians brought far less of skilled labor to this country than the British, Germans, or the Bohemians, but in literacy they lead the world. Among the immigrants to America, there is one illiterate among twenty Germans, fourteen years of age or over; and one among 23 Dutch, 39 Irish, 52 Welsh, 49 Bohemians, 77 Finns, 100 English, 143 Scotch, and 250 Scandinavians. In 1900 nearly four-fifths of the Norwegians in this country lived outside the cities, "most of them sticking to the soil like limpets to a rock"; the remainder were largely found in the forecastles of the Great Lakes, in the copper and iron mines of upper Michigan, in the coal mines of Iowa, and in the northern lumber camps. They are also active in the building trades, on the railroads, in the flour-mills, and in the furniture and farm-implement factories.

No immigrants of foreign speech assimilate as quickly as the Scandinavians. Their youth climb the educational ladder fast and high, and they are proud to give their children a chance in the New World.

The missionary work began in a remarkable way. A Swedish sea captain, G. W. Schroeder, sailing to America, was baptized in 1845 by Ira R. Steward of the Seamen's Bethel in New York City. When he reached his native land, he found those who believed in the baptism of believers only. Among these was F. O. Nelson, of Guttenberg, who was baptized in Germany. Banished from Sweden on account of his religious views, he emigrated with a small group of Baptists to America and, in 1853, at Houston, Minnesota, established the second Swedish Baptist Church in this country. The first church was formed in 1852 at Rock Island, Illinois, by Gustaf Palmquist, who was won to Baptist views in a revival in Galesburg, where twenty-six Swedes were baptized. He was appointed by the Society in 1853, serving in Illinois, Ohio, and New York until 1857, when he returned to Sweden. Other persecuted Baptists formed churches in Minnesota and elsewhere, and in 1856 there were eight churches, six ministers, and two hundred members.

In 1857, on the Atlantic Ocean, J. A. Edgren was converted to Baptist views and in New York City attended the Seamen's Baptist Bethel, where Ira R. Steward baptized him in 1858. He returned to Sweden as a missionary in 1866 with Mr. Wiberg and Mr. Broody and was again engaged in mission work in America in 1871, when he became instructor of Scandinavian students in the Baptist Theological Seminary at Chicago, and the editor of the *Evangelisk Tidskrift*. It was his privilege to train men to be missionaries of their scattered brethren in many parts of the nation. In 1882 there were Swedish churches in Illinois, Iowa, Wisconsin, Minnesota, Dakota, Nebraska, Kansas, and the Northwest. They numbered 104, with 41 ministers and 4,980 members. The work grew extensively during the following years, the Society gradually lessening its gifts as the Swedish Conference grew stronger. In 1921 it transferred its remaining missions to the State Conventions and Swedish Conference, under the fostering care of which they have grown.

The first Norwegian Baptist Church was organized at Indian Creek, Illinois, in 1848, with Hans Valder as pastor. He was appointed by the Society at a salary of fifty dollars a year, the amount named by himself. He labored, like Paul, to support himself. In 1856 the first Danish-Norwegian Church in this country was formed in Raymond, Wisconsin, by Louis Jorgenson, who organized eight other churches.

The work gradually spread and in 1882 there were thirty Danish-Norwegian churches with at least twenty ordained ministers. In 1920 there were 46 churches and missions in the Danish Baptist Conference, with a membership of 4,038, and 231 baptisms that year; in the Norwegian Baptist Conference there were 43 churches and missions with 1,849 members, and 48 baptisms in 1920. The Society in 1921 transferred its remaining missions to the State Conventions and the Danish and Norwegian Conferences.

The Scandinavian Conferences have become self-supporting and self-directing, with hospitals, schools, seminaries, orphanages, publishing houses, and homes for the aged, closely affiliated with the Northern Baptist Convention, and forming other conspicuous examples of the finished work of the Society that cared for the Swedish churches in their infancy.

Many of the Scandinavian missionaries who came to America in their youth, or are the sons of parents born across the sea, have served in both countries. A typical instance is P. Stiansen. He was born in Norway, heard the call to become a minister, and came to America to study for his life-work at the Danish-Norwegian Seminary, at Morgan Park, Illinois. He was pastor in New York City, Brooklyn, and Chicago until 1914, when he was called to the church in Fredrikshald in his native land and served six years. For three years he was a member of the City Council and also a municipal judge. He was pastor at Tromsö, in the Arctic regions, for ten years, and served in the City Council, and as Chairman of the Board of Education. In 1920 he superintended the erection of the home for the deep-sea fishermen near the North Cape, costing thirty thousand dollars, toward which the Foreign Mission Society gave twelve thousand. Professor Stianson was later recalled to America to be the Dean of the Norwegian Seminary, affiliated with the Northern Baptist Theological Seminary in Chicago. He is the author of many books, among which is the history of the Norwegian Baptists.

The same might be told of international Scandinavian adventure and initiative among the Swedish and Danish Baptists in their theological institutions in the United States and their home countries. These theological seminaries on both sides of the Atlantic have trained large numbers of ministers to serve in their churches at home and abroad and have strongly developed their Christian beneficence and many social service agencies.

5. French

Early in 1836 Madame Feller came to this country from Switzerland. In September of the same year she opened a Christian school in a garret at Grand Ligne, Quebec. A home for the school was built four years later. Two notable conversions occurred. One of these was that of L. Normandeau, a professor in the Seminary at Quebec; the second that of W. N. Cotè, a Canadian physician, living in northern Vermont as a political refugee. These talented men cooperated with the school and Doctor Cotè was ordained in 1844. Two years later the church was formed with six members and soon became a loyal group of three hundred converts from Romanism. The mission was sustained at first by the Swiss Missionary Society, then by the Canadian Baptists, and later by the Foreign Evangelical Society.

In 1848 the Home Mission Society took up the burden that the Canadian Baptists had to relinquish in 1845 on account of financial hardships, and appointed the French ministers as its missionaries, thus saving the work which had enjoyed the signal blessing of God. In 1850 the mission had twelve stations. Theodore LaFleur, a convert from Romanism, after studies in Switzerland, joined the refined and highly educated group at Grand Ligne. Madame Feller was a brilliant woman of deep piety and the inspired leader till her death in 1868. The Society assisted the mission during its critical period and discontinued aid in 1860, after a total appropriation of $28,899.

The first missionary among the French in the United States was B. Czechowski at Mooer's, New York, in 1853, where a church was formed. Six years later, Irenaeus Foulon was sent to labor at Sugar Creek in Illinois. In 1860 stations were opened in St. Anne, Illinois, in 1863 at Detroit, Michigan, and in 1875 at Stryker, Ohio. In 1860 French Canadians began to pour into New England to work in the cotton-mills and after the Civil War the stream renewed its flow. In 1869 N. Cyr, of Vermont, was chosen to be general missionary to the French in New England and New York, and in fourteen years opened stations in fifteen places. He was followed by J. N. Williams in 1873, who established the work on a strong basis, selected and trained promising converts to be missionaries in several cities. The services were held in the English-speaking churches and in the homes of the converts. The formation of independent churches was not encouraged and possibly for this reason the work did not become as firmly rooted as in the other foreign groups which were early organized into self-governing churches.

Doctor Williams was a leader of fine judgment and deep spiritual insight. Under his long and wise guidance, the work grew and prospered. He kept the missions well manned by those trained in France, Grand Ligne, and in the French Department at Newton, which he organized and in which he gave instruction. When the French Department was discontinued, the preaching stations gradually lessened as missionaries became fewer. The work was highly successful and there were large numbers of converts, all of whom were members of English-speaking churches, which greatly prized the strength and leadership of these converts from Romanism. In 1930 the Society had six French missions in the United States, located at Waterville, Maine; Lowell, Manchaug, Salem, and Worcester, Massachusetts; and Woonsocket, Rhode Island.

At various times the Society has had missions among the French in Fall River, Hudson, Marlboro, Haverhill, Holyoke, Boston, Lynn, North Adams, Springfield, Lawrence, Waltham, Gardner, New Bedford, Fitchburg, Taunton, Brockton, Leominster, Webster, Middlesex County, and Wachusetts County, Massachusetts; in Burlington, Vermont; Nashua and Manchester, New Hampshire; Putnam, Danielsonville, and Waterbury, Connecticut; Lewiston and Biddeford, Maine; Mulberry, Kansas; Chicago, Illinois; and in Paterson, New Jersey. In 1931 there were five missionaries, seven churches, twenty-four baptisms, and a membership of three hundred and eighty.

6. ITALIANS

The work among the Italians began in Buffalo, New York, in September, 1894, by the appointment of Ariel B. Bellondi. The Baptists of the city cooperated in the mission. During the first year thirty-seven converts were baptized. In June, 1896, Pasquale di Carlo was commissioned to labor among the Italians in Stamford and New Haven, Connecticut. Eighteen additional baptisms were reported during the year in Buffalo and the following year there were fifty in Stamford and New Haven, while Angelo di Domenica, newly appointed in Newark, New Jersey, had six baptisms in the first three months.

On the fifth anniversary after the work was so auspiciously started, there were eight missionaries, and new stations had been opened in New York City, in Barre, Vermont, and in Providence, Rhode Island. During the next three years work was begun in Orange, Camden, and Paterson, New Jersey; Stamford and Hartford, Connecticut; and Monson, Massachusetts. In 1903 there were thirteen missionaries, and one of these, Antonio Mangano, a native of Italy, for many years a resident in America and a recent graduate from the Union Theological Seminary, was appointed evangelist and general missionary with headquarters in Brooklyn, New York, where an interesting work was in progress. The following year five new missionaries were stationed at Waterbury and New London, Connecticut; Troy and Albany, New York; and Passaic, New Jersey. In the three years ending in 1907, two hundred and eighty-two were baptized on confession of faith.

In the fall of 1907, an Italian Department of the Colgate Divinity School was established in Brooklyn, New York, under the leadership of Doctor Mangano, to meet a deeply felt need of a school for training young Italians to labor among their own people. That year eighty-three baptisms were reported, one hundred sixty-four the year following, and one hundred fifty-eight in 1910. By this time the work had spread to Pennsylvania and Washington, District of Columbia.

The cause was greatly stimulated by the erection of a chapel and church house at 18 Jackson Street, Brooklyn, New York, which was dedicated on March 2, 1911, and became the home of the Italian church and of the Italian Department of the Seminary. The building and equipment cost forty thousand dollars, of which twenty thousand was the gift of Frederick Dietz as a memorial to his wife, Marie Louise Dietz, who was deeply interested in the Italian work.

G. Allegri was an instructor of the young men preparing for the ministry and labored zealously and long to win Italians to Christian discipleship.

In 1913 the Italian Seminary had twelve students for the ministry. A new mission was established in Cleveland, Ohio, and one hundred and seventy baptisms were reported, with a total membership of 1,835.

In 1915 a mission was established in Racine, Wisconsin, and three hundred and eighty baptisms resulted.

Two years later a conference was held in New York to consider the problems of the Italian work, at which it was announced that Professor Mangano had been selected to write the interdenominational mission study-book for that year, on " The Italian in America."

The following year M. C. Marseglia secured the use of a well-located church building in Washington, District of Columbia. The report for that year showed that, in the Italian Sunday schools in Massachusetts, English was almost exclusively used and that a community house for Italians had been built in Camden, New Jersey. Pastor di Domenica reported that a Tuesday night graded Bible school had been attended by over two hundred children in Philadelphia. At the close of 1920 the most extensive foreign-speaking work in Massachusetts was among the Italians.

The mission at Scottdale, Pennsylvania, gave twenty-three men for service during the war, two of whom made the supreme sacrifice and four were seriously wounded. Pastor Lisi, of Wakefield, Massachusetts, was called to serve in the Italian Army and was honorably discharged after the Armistice, bearing two wounds received in battle; he was appointed as a missionary in Springfield and Monson, Massachusetts. A new building for the Italian mission in Los Angeles was erected, and in New York City the Church of St. John the Baptist, with Paul Buffa as pastor, was formed from the Fordham Italian Mission, which doubled its current expense budget and oversubscribed its quota to the New World Movement.

In 1920 there were two hundred and forty-eight baptisms and a membership of 3,265 in the Italian missions and churches. The Italian Baptist Association was flourishing and its weekly publication, *L'Aurora,* had many subscribers. The following year the mission building at Scottdale was remodeled and Pastor Albanese reported an encouraging outlook.

In Buffalo an excellent property was secured for a Christian center, costing $17,000, and $8,000 was spent for improvements.

The Italian Church in Philadelphia dedicated its beautiful stone building, which had been purchased for $45,000, and on which $15,000 had been spent for remodeling and equipment. In this church three women missionaries assisted the pastor in clubs for boys and girls, in classes in domestic science, in gymnastics, and in kindergarten work. The evening classes in English and Americanization had an enrolment of two hundred and thirty-four young men and women.

F. Di Tommaso reported that the Syracuse mission had one hundred and sixty-three members and a Sunday school of one hundred and three. The Fordham church in New York remodeled its edifice at a cost of $35,000. In 1924 the Center Chapel in St. Louis was dedicated. The church in Silver Lake, New Jersey, the first Italian church to become self-sustaining, was given a silver loving-cup by the Society in 1929.

The Rhode Island Convention, with some financial assistance from the Home Mission Society, erected in Providence two well-equipped Christian center buildings, which have enabled the Italian churches to enlarge their activities and to attract many families to their multiplied services.

Doctor Mangano and the Italian pastors have encouraged many young men and women to enter the higher institutions of learning. Some of these have become ministers of the gospel, and others have entered the business and professional world. Several of the students, after finishing their course of study in the Italian Department, have taken a collegiate course and have been appointed missionaries of the Society. The tendency among Italian missions to prolong pastoral service in one church has been the happy fruitage of Doctor Mangano's continuous encouragement. The ambition of the Italians to have such beautiful houses of worship as have been erected in Washington, Providence, and many other cities, has been very natural in view of their early religious training in the Roman Catholic Church that from the early days of its history has emphasized the importance of architecture as related to worship.

It is impossible for the American churches to meet the needs of the Italians and other newcomers to any great extent. English-speaking congregations have often interested themselves especially in the Italians, but with slight and uncertain results. The fifteen thousand Italian Protestants, however, who are members of the various denominations, are a glowing testimony to the efficiency and fidelity of the bilingual Italian pastors, and the eighty thousand or more men and women, forming the Baptist constituency of the various racial groups in America, have been brought to Christ in a large part through the consecrated labors of the same type of bilingual ministry.

In an address on " The Present and Future of our Italian Work in the United States " given by Doctor A. Mangano at an annual convention of the Italian Conference, he said:

> There is a passage in the Book of Leviticus that furnishes us with what should be the true American ideal. Listen to the inspired word! "If an alien settles beside you, you must not injure him; the alien that settles beside you should be treated like a native and you should love him as you love yourself." Here is a standard that is eternal. Were this to become the general attitude of the American toward the foreigner, two-thirds of the problems connected with living would be solved. The foreigner, like other humans, understands the language of love and responds to it.

In 1931 there were thirty-one missionaries, thirty-seven churches, one hundred and eighty baptisms, and a membership of 2,016.

James M. Bruce was superintendent of French and Italian missions from 1905 to 1912, and during a critical period rendered an important service. His acquaintance with German, French, and Italian increased his influence, and in a single Sunday he spoke in all three languages.

7. Portuguese

Missionary work among the Portuguese began in 1888 in the appointment of Frank C. B. Silva in Alameda County, California. He also labored in Oakland and later began a far-reaching work among his countrymen in New Bedford, Massachusetts, where he gave thirty-three years of continuous labor. In 1912 the work spread to Taunton, Fall River, Rhode Island, and into California. In 1929 there were five churches and missions in Massachusetts and Rhode Island with a total membership of five hundred and one. The missionaries, laboring among the Portuguese, were trained in English-speaking schools. The Society, in 1931, reported four churches, six missionaries, one hundred and seven baptisms, and a membership of six hundred and sixteen.

8. Mexicans in the Nation

Long and persistent labors for the conversion of the Mexicans have been continued, with some interruption, for ninety-two years. They began in Texas in 1841 and five years later four workers preached to all elements of the population. In 1848 R. H. Taliaferro organized churches at Austin and Bastrop and opened a mission at Lockhart Springs. On July 1, 1849, Hiram W. Read was appointed to Santa Fé, New Mexico. In two years he was given a fellow worker. The missionaries found the situation very perplexing. The Indians were troublesome, military aggression from another State was threatening, the Americans were hurrying from the turbulent section, and religion was disregarded. Suddenly the threatening clouds rolled away, a territorial government was authorized, and extensive plans were devised to settle the area with a substantial type of people. Soon a house of worship was built and furnished by the citizens of Santa Fê, the congregations were large, and the interest spread to Albuquerque.

The missionary work from the beginning was attended with peculiar difficulties: Its field of operation was isolated; the natives were only partially civilized Mexicans; the Indians were warlike and often cruel; and, of the few Americans, many were actively indifferent to the religious and moral improvement of society. The religion of a great majority of the inhabitants "was a species of Romanism called Mexicanism." There was no commerce or manufacturing, and limited agriculture, liable to incursion and depredation, and this made the people indolent, given to vice and to the grossest superstition. It was seen, therefore, that the struggle in New Mexico was "divine revelation against human tradition, scriptural practises against puerile ceremonies, the purity and holiness of the Bible struggling against the sensuality and pollution of ignorant, depraved, and degraded appetites."

In 1853 J. Milton Shaw labored not only for the Mexicans and tried to reach the Pueblo and Navajo Indians, but served as chaplain at Fort Defiance within the Navajo reservation. A church was built at Albuquerque, religious tracts were circulated, and a deep interest was manifested.

From such small beginnings the work grew and was helped by the mission work and schools of the Methodists and Presbyterians, who laid the primary emphasis on their educational work which trained large numbers of boys and girls for Christian leadership among their own people.

In 1861 the Mexicans in the membership of the Albuquerque church were scattered over an area one hundred miles square. In Peralto there was a congregation of one hundred. The Civil War soon interfered and one native missionary was dismissed for joining the "rebel Texan army."

Missionaries were sent to the Republic of Mexico, but no more Mexican work was attempted by the Society between 1868 and 1880, when W. H. Murphy was commissioned to Las Vegas, New Mexico, and reported one baptism and twenty-six members. In 1890 Missionary Layton baptized twelve converts and three years later there were eighteen baptisms. In 1895 the general missionary reported:

> When our work was abandoned in 1868, the Society had a number of flourishing churches, with a membership of one hundred and sixty, and fifty outside preaching stations. These churches were scattered, some members fell away and many were probably absorbed in other denominations. Six brethren are known to be living who from those early days have remained true to Christ and to their Baptist faith. One faithful aged brother has been preaching the gospel in his humble way for thirty years. Those lost to us have carried with them the leaven of their Baptist principles.

In 1899 N. B. Rairden, General Superintendent of the trans-Mississippi Division, reported one mission in New Mexico at Valarde, cared for by Rev. and Mrs. W. H. Rischel, who were conducting a mission school. At Carlsbad, three years later, forty were baptized. In 1906 there were thirty-seven taken into a church-membership of 1,234, of which ninety were Mexicans.

In 1910 Bruce Kinney urged the selection of a general missionary among the Mexicans of Colorado and New Mexico. The work began in Colorado, at Alamosa, in 1906, and there were thirty-two baptisms in five years in several communities where the Protestant labors took deep root.

In 1911 Rev. and Mrs. L. E. Troyer, who had labored in Puerto Rico, opened a mission among the Spanish-speaking people in Southern California, established six stations within a year, organized a church, and secured the cooperation of American churches in the appointment of helpers and in providing houses of worship. The Southern California Convention early cooperated, and missions in 1914 were located in Los Angeles, Santa Barbara, Oxnard, Bakersfield, Corona, San Pedro, Wilmington, and San Domingo. With Rev. and Mrs. Troyer were three American women missionaries and three Mexicans. Evening schools and industrial classes were conducted, with excellent results. In 1915 there were missions in Northern California at Fresno, Sanger, and Selma, where Rev. and Mrs. H. W. Vodra, formerly of Puerto Rico, were in charge.

The work continued to spread in California and in Arizona. In 1918 Secretary Brooks reviewed the progress of Mexican missionary endeavors in the face of an increased immigration, and announced the appointment of Edwin R. Brown, of Puebla, Mexico, as an evangelist, an organizer, and a guide for the expanding work in the nation. In all the western Conventions the secretaries encouraged the effort to evangelize the increasing colonies of Mexicans, and the missionary efforts were multiplied in Colorado, Kansas, Idaho, and Missouri. A community house was opened in Pueblo, Colorado. In Corona, Southern California, the new mission plant cost $12,000.

As the work increased, trained missionaries were needed, and the Spanish-American Department of the International Seminary was established in Los Angeles in 1921. Its home was in the Mexican Christian Center and J. F. Detweiler was chosen dean.

In 1924 the Mexican Christian Center at Phœnix, Arizona, was built and Secretary James B. Fox, of Los Angeles, reported the organization of two missions and the ordination of three pastors.

The main factors that have affected Mexican immigration to the United States have been wars, regulations restricting European immigration, and opportunity for work. Following the quota acts of 1921 and 1923, an urgent call for labor by the railroads, steel and beet-sugar industries brought many Mexicans to the Great Lakes region. The number of Mexican immigrants increased while the total number of immigrants decreased. The annual reports of the Commissioner General of Immigration are illuminating. From 1901 to 1910, 49,642 Mexican immigrants were reported; from 1911 to 1920, the number amounted to 219,004; during the seven-year period from 1921 to 1927, 347,714, or 10.5 per cent. of the total immigration were Mexicans. While the number of Mexicans increased so largely from 1911 to 1927, the total number of immigrants decreased from nearly nine millions during 1901-1910 to three millions during 1921-1927. Undoubtedly this decrease in the total immigration was an important contributing factor in the increase of the Mexican population in the United States.

These patient and industrious people are widely scattered throughout the nation. They are employed in the coal-mines, steel-mills, in the section-work on railroads, in the beet-fields of the Great Lakes region and many Western States, in the oil areas, and in the orchards and vineyards of the West. Native-born Mexicans also find their way into the packing and allied industries, bakeries, candy factories, and are entering the shipping departments of large mercantile establishments.

In many places the Baptist churches are deeply interested in these sojourners among them who are fast rooting themselves into the economic, social, educational, and religious life of the communities in which they dwell in modest homes. These churches are exerting their influence with the mothers and their children; and the Christian centers do not neglect the Mexicans in their neighborhoods.

Under the energetic leadership of Director Brown the work continued to increase and clinical activities were introduced into the Christian centers. Under the joint encouragement of the two national home mission societies, conventions, city mission societies, and local churches, the results of the Mexican missions have been commensurate with the generous gifts made to them and the labors of the missionaries and their numerous assistants.

In 1928 the Spanish-American Seminary had seventeen students in residence and fifty persons enrolled in the Correspondence Department, of whom some were living in Cuba, Mexico, Puerto Rico, and Central America.

In 1931 the Society cooperated in the support of twenty-five missionaries in Arizona, California, Colorado, Illinois, Indiana, Kansas, Michigan, Missouri, and New York, and reported thirty-three churches, three hundred and thirty-two baptisms, and 1,793 members.

The new home of the Spanish-American Seminary at Los Angeles, dedicated in October, 1930, grew largely out of the vision of Henry William Powell, of Ionia, Michigan, who in 1926 and 1927 gave the Society securities which were then worth $6,400, and the net proceeds of which were to be applied to the cost of a new building for the Spanish-American Seminary when the roof was completed. After the death of Mr. Powell in 1928, these securities were sold for a little over $10,000, and when the fund was turned over to the Seminary in September, 1930, it amounted to $11,278. In 1929, when Doctor Smith visited Los Angeles, a committee was formed to secure funds, of which Charles H. Barker became chairman. Mr. Barker gave generously of his time and means and many contributions were secured, including gifts from the Home Mission and Publication Societies, the Woman's Home Mission Society, the Southern California Convention, and the Los Angeles City Mission Society. At the dedicatory exercises four beautiful metal tablets were unveiled, in honor of Mr. and Mrs. Charles H. Barker, L. E. Troyer, Henry W. Powell, and Mrs. C. T. Crowell, who early in the campaign gave generously. Of the $200,000 desired for scholarships and endowment, Mr. Barker gave $40,000 on the day of the dedication, and the gift of another generous friend made the amount $50,000. J. F. Detweiler, now the president of the Seminary, has been the dean since its establishment in 1921, and his leadership and management have always inspired faith in the institution.

At the dedicatory exercises Herman J. Powell, of Santa Ana, California, brother of the first generous donor, said:

> Today we rejoice in a dream realized nineteen hundred years before we broke this ground, when Peter quoted Joel concerning young men seeing visions and old men dreaming dreams. Vision without program makes the visionary, and program without vision makes the drudge. Vision and program make the victor. From John M. Peck through Henry L. Morehouse the statesman, and since, The American Baptist Home Mission Society has had the rare union of vision and practical purpose. It was my pleasure to advise my brother to make his offering of love to make possible what we see today.

The dedicatory address was delivered by Frank A. Smith. Since the Seminary has beeen housed in its new building, the resident students have increased to over fifty, and about the same number are enrolled in the Correspondence Department.

9. Finns

Andry Lillvis in 1891 was commissioned as a missionary to the Finns in Rockport, Massachusetts. Five years later he reported nineteen baptisms, and a mission was opened in Worcester with fruitful results. In 1901 the Finnish Baptist Union was organized, and at its second meeting in Duluth, Minnesota, reported a membership of one hundred and thirty, and $250 contributed for the support of a missionary to labor among their people.

A church in Duluth was soon established, which was the first in the country to use the Finnish language; the other churches of the Union used the Swedish tongue, and it was believed that several hundred natives of Finland had joined the Swedish churches in America. A mission to the Finns in Chicago was early opened and numerous baptisms were reported. Other churches were soon formed in New Jersey, Michigan, California, Wisconsin, Washington, New York City, and elsewhere. In 1920 there were seventeen churches with twenty-two baptisms and seven hundred and twelve members.

The reason for the separate existence from the Swedish-speaking Conference has been the obligation and responsibility felt for developing missionary work among the pure Finns.

10. Russians

The first Russian church was organized at Liberty, North Dakota, in 1901, with a membership of eighty. In two years the number grew to one hundred and thirty-eight, but in 1905 the church suddenly collapsed and the missionary, A. H. Nikolaus, retired from the field. The failure was due to certain sects working upon the sensitive Russian brethren.

Soon, however, churches were established at Scranton and Wyoming Valley, Pittsburgh and Berwick, Pennsylvania, and in Northern California and North Dakota. The work spread later to Brooklyn and Buffalo, New York, to Chester and Edwardsville, Pennsylvania, to Hartford, Connecticut, and Winnipeg, Canada. The missionaries have been men of rare consecration and intense evangelical zeal, and some accepted salaries only after much difficult persuasion.

A. Kolesnikoff labored as an evangelist in six of the large cities in Massachusetts and in Rhode Island with excellent results.

In 1919 the Russian Baptist Advisory Committee was organized and ten years later the total membership was nine hundred and seven. The Russian work has resulted in a larger church-membership than statistics indicate, as the groups of believers maintained worship without organization and many members do not believe in even a trained ministry.

After the World War, a group of Russian prisoners were converted in Germany under the preaching of German Baptists and came to America to enter the International Seminary, which had in its membership from 1920 to 1926 an average of eighteen Russian students.

In 1931 the Society reported fourteen churches, eight missionaries, eighty baptisms, and a membership of six hundred and sixty-eight.

11. Hollanders

Missions among Hollanders in Paterson, New Jersey, and Chicago, Illinois, began in 1898 and continued four years, with varying results.

12. Letts

Work among the Lettish people started in Chicago in 1898 and in Boston four years later. Northern California had forty-four members in 1911. In New York City there was a group of eighty-seven in 1914, and Cleveland had, in 1917, a membership of forty-eight. In 1921 their five churches had five hundred and thirty-three members. In 1931 the Society reported one missionary and one church.

13. Syrians

A mission among the Syrians of Boston was begun in 1902 and continued ten years. In 1907 David Abdullah, a devoted missionary among his people, died.

14. Poles

Baptist work among the Poles was begun in 1888 in Detroit, Michigan, by the appointment of Joseph Antoschevski, who came from Poland to the United States to labor among his countrymen. The work, however, lasted but a short time; then a mission was opened in Buffalo, New York.

A Polish group also developed at Pound, Wisconsin, and the mission in Detroit was revived. The work spread to Milwaukee, Wisconsin; Pittsburgh, Pennsylvania; Chicago, Illinois; and Chicopee, Massachusetts; to Wilmington, Delaware; Newark, New Jersey; Philadelphia and Chester, Pennsylvania; Springfield, Massachusetts; Cleveland, Ohio; Rochester and Binghamton, New York; and other cities.

The work has greatly prospered but felt the strain of the World War. An outstanding work in Detroit was developed by Joseph Rzepecki, where more than a thousand people were frequently in attendance upon the services. In 1921 there were fourteen Polish churches and eight missions, reporting one hundred and seventy-two baptisms and 1,400 members. In 1929 in Buffalo, where the first church was established, there was a membership of one hundred and forty-one, and many of the churches reported a fruitful year. Several excellent churches of a modern type have been erected, and the self-sacrificing work of the missionaries has been richly rewarded by large numbers of converts who have accepted Christ as their Saviour. The Polish Baptists have published a monthly periodical.

Polish work in which the Society cooperated in 1931 represented nine churches and two missions, with ten missionaries, forty-five baptisms, and a membership of five hundred and forty-four.

15. Hungarians

The Hungarians in the United States have settled mostly in the larger cities of Connecticut, New York, Eastern New Jersey, Pennsylvania, Michigan, Ohio, Northern Indiana, Northern Illinois, and in the mining regions of Virginia and West Virginia. They are industrious and law-abiding, desire to be property owners, and are eager for an education. The Hungarian Baptists in America ranked second among evangelical bodies with twenty-eight churches, ten missions, and 1,517 members in 1920.

The first work among these interesting people was begun in Cleveland, Ohio, in 1901. The churches have high standards for membership, are strongly evangelistic in their methods, and show a quenchless zeal in their devotion to Christ. They have many well-appointed church edifices but a few hold their services in English churches. To a great extent they are tithers and represent a high type of evangelical Christianity. In 1929 they reported eighty-two baptisms and a membership of 1,577. In that year nineteen churches reported new members on confession of faith.

The Hungarian Baptists have organized a vigorous Union, which has maintained three periodicals, promoted missionary plans, standard Sunday schools, young people's organizations, and enthusiastically supported the general denominational program.

In the early years few missionary pastors had completed the work of a standard seminary. Five young men in 1920 were enrolled as students in the International Baptist Seminary and the number gradually increased to twenty-one in 1930. The same number is reported for 1931.

A well-situated chapel was erected at Scranton, Pennsylvania, by the combined efforts of Miss Rachel Armstrong and L. L. Zboray, who preached in fourteen languages. Mr. Zboray, under the encouragement of the Board, did general mission work in Pennsylvania, New York, New Jersey, Connecticut, and elsewhere, strengthened the churches, held many evangelistic meetings with wonderful spiritual results, and established churches whose meeting-houses he helped to build with his own hands. He had earlier established the

Hungarian Training School in Scranton, which was later incorporated in the Slavic Training School of Chicago, and which evolved into the International Seminary. Mr. Zboray died by accident while in Connecticut photographing a congregation rejoicing over the dedication of their new church home which his labors had made possible. He was one of the greatest spiritual personalities ever developed in the work of the Society.

In New Castle, Pennsylvania, the Hungarian-Roumanian mission ministered to two racial congregations. Stephen Orosz did a notable work in Cleveland and elsewhere.

Nikolas Dulity worked among the Hungarians in New York and Brooklyn from 1919 to 1923. He once said that most of the children were the fruits of open-air meetings. In 1923 he went to Wallingford, Connecticut, but at the end of a year had to leave on account of his wife's health. For the past five years he has been a missionary pastor in Detroit, Michigan, part of the time serving for the Society as an evangelist among his own people.

In 1930 the Society reported twenty-three churches, twenty-three missionaries, one hundred and sixty-seven baptisms, and a membership of 1,381.

16. Czechoslovaks

Czechoslovakia contains the blended races of Bohemia, Moravia, and Slovakia. In America the principal Bohemian centers are New York, Cleveland, Detroit, Chicago, and the rural areas of Minnesota, Nebraska, and Michigan.

The leading Slovak centers are in New York, Newark, Philadelphia, Scranton, Pittsburgh, Youngstown, Cleveland, Detroit, Chicago, and Minneapolis. The Bohemians maintain several aggressive atheistic Sunday schools and have numerous daily papers, weekly and monthly periodicals. The Slovaks have a lesser number. The Bohemian and Moravian brethren were the first to come to America. They were followed by the Free Thinkers and others who opposed religious autocracy. Among the Bohemians are great numbers of skilled laborers, professional classes, merchants, and many farmers. Nebraska and Minnesota have agricultural communities which are completely Bohemian. The greatest center is in Chicago, where there is a Sunday school attendance of one thousand pupils. The Slovaks are largely found in the steel, leather, and mining industries.

The first work among the Bohemians was undertaken in 1887 in the appointment of L. Lanyi as missionary to his countrymen in Chicago. Baptists of that city took deep interest in the new enterprise and gave a major part of the missionary's salary. The first year witnessed several conversions, and a prosperous Sunday school and an industrial school were begun; twenty converts were baptized the following year, and the industrial school was crowded with pupils. A chapel for the mission was provided by a deeply interested friend of the Bohemian people.

Prosperous missions were early established in Detroit, New Prague, Minnesota, in Cleveland, and elsewhere. The work among the Slovaks began in 1908 in Pittsburgh and vicinity and was rapidly carried to Creighton and Monaca, Pennsylvania; to Newark and Elizabeth, New Jersey; to Philadelphia and South Bethlehem, Pennsylvania; Youngstown, Ohio; Chicago, Illinois; Minneapolis, Minnesota; Torrington, Connecticut; Cleveland, Ohio; and New York City.

The Czechoslovak Baptist Union reported thirty-two missions and churches with an aggregate membership of 1,799 and one hundred and seventy-six baptisms in 1920. Two papers are published. Both Bohemians and Slovaks have made remarkable progress in the financial support of their work and in the pursuit of higher education.

In 1931 the Society cooperated in the support of eleven missionaries in twelve churches that reported fifty-nine baptisms, and a membership of eight hundred and sixteen. In the International Baptist Seminary there have been one hundred and thirteen students studying for the ministry.

17. Roumanians

The Roumanian work began in Harrisburg, Pennsylvania, in 1911, and missions were later established in Gary, Indiana; Akron and Cincinnati, Ohio; Detroit, Michigan; and Philadelphia, Pennsylvania. In Akron an industrial corporation was so impressed with the value of the mission that it built a fine plant for welfare work and the use of the Roumanians. At the dedication of the church in Cincinnati, the letter calling for the service reminded the people that not only the church would be dedicated to the Lord, but that their hearts would be filled with a new love and loyalty for America that had given them a new freedom and glorious opportunity. Nineteen churches and missions have a membership of twelve hundred, one-half of whom returned to Roumania at the close of the war and one party consisted of one hundred and fifty Baptists. The Roumanian Union, formed in 1913, has published a biweekly paper. In the International Seminary since 1921 there have been from two to seven Roumanians studying for the ministry each year. In 1931 the Society reported six churches, six missionaries, forty baptisms, and a membership of five hundred and twenty-two.

18. Organization of Foreign-Speaking Conferences

The General Conference of German Baptist Churches of North America was formed in 1865, and this was followed by the organization of other racial groups as follows: Swedish Baptist General Conference of America in 1879; French-Speaking Baptist Conference of New England in 1894; Italian Baptist Convention in 1898; Finnish Baptist Mission Union of America in 1901; Hungarian Baptist Union in 1908; Danish Baptist General Conference of America and Norwegian Baptist Conference of America in 1910; Czechoslovak Baptist Convention and Polish Baptist Conference in 1912; Roumanian Baptist Association of America in 1913; Portuguese Baptist Conference and Russian and Ukrainian Baptist Union in 1919; and Mexican Baptist Convention of Northern North America in 1927.

19. Japanese

As the Japanese were coming to the Pacific Coast in increasing numbers, a mission was opened in Seattle in 1900, in cooperation with the Western Washington Convention. Two Japanese missionaries early extended the work to Tacoma, and some of the first converts returned to Japan and had an important part in the revival of 1902. The Japanese members of the mission in Seattle soon secured property in that city and laid plans to extend the work along the Northern Pacific Railway. In 1904 a member of the mission made a canvass for funds and secured a gift of five hundred dollars from his father in Japan.

In 1905 the Japanese on the western coast numbered thirty-five thousand, of whom twenty thousand were in California. At San Francisco a mission was conducted by volunteers and supported by interested people. For a time, the clamor of politicians against the admission of Japanese children to the public schools threatened to embroil the government in difficulties with Japan and, before an adjustment measurably satisfactory to all could be made, the mission work was much retarded.

The mission in Seattle soon became self-supporting, owned its property and began to gather funds for the construction of its church and Christian center building. To defray the cost of this, the gifts of the members were supplemented by the timely aid of Dr. and Mrs. Henry A. Topping, of Japan, whom the Foreign Society released to assist not only in the solicitation of funds, but to strengthen in general the work among the converts.

The Convention and the Society vied with each other in monetary assistance rendered, and the result offered a happy illustration of what can be done through cordial cooperation over a series of years. The consummation of the well-thought-out plans was in a large measure due to the patient and careful work of J. F. Watson, the secretary of the Convention, who for several years accumulated a fund to make possible the completion of the great undertaking.

On the day of the dedication, Pastor Okasaki baptized twenty-five persons, completing a list of three hundred members received on their confession of faith during the twenty-four years of his unbroken service.

In Sacramento, a group of Japanese friends, among whom were some of the leading business men of the city, organized a Bible Institute which was an informal church. They purchased the property previously occupied by them, and by the aid of the Northern California Convention adapted it to the use of a church and Christian center. This work was effected by the cooperation of C. W. Brinstad, whose many years of residence in the State had given him the highly prized opportunity of assisting the peoples from the Orient in their progress toward Christianity.

In 1931 the Society reported five Japanese missionaries, five churches, and seventy-one baptisms during the past year, fifty-one of which were reported by Pastor Okazaki, still serving the church at Seattle, whose membership now numbers more than four hundred.

20. HINDUS

Theodore Fieldbrave was appointed in July, 1919, as missionary to the Hindus in the West. He is a native of India, and was educated in the United States. His wife, before their marriage, was a member of the faculty of the Women's College at Lucknow. To be in daily contact with the group of their countrymen who are students in the University, they have made their home in Berkeley, California. At a meeting called by the Hindus, to consider the wisdom of allowing them to continue their Christian work, they were endorsed by the students and by an Indian woman.

Mr. and Mrs. Fieldbrave have labored tactfully at a point which is the center of agitation the propaganda of which reaches to India, and are doing much to offset the unwholesome American influence on the Hindu students. The work has been carried forward through patient seed sowing and by personal contacts. In 1926 the missionary baptized K. Answare, a Mohammedan student who had difficult adjustments to make before he could accept Christ as his Saviour. The convert the following year entered the Newton Theological Institution. In twelve months Mr. Fieldbrave made six hundred calls, delivered sixty-eight addresses, and attended numerous assemblies and conferences. To one of these gatherings three students accompanied him.

Much valuable help has been given by the Hindu Student Loan Fund. The expense of the mission has been met by interested friends, by the Northern California Convention, and by the Society.

21. Chinese

Communication between the Pacific Coast and China opened up quickly in 1849, after the discovery of gold in California, and by 1852 about twenty-two thousand Chinese had come to that part of the United States. In 1849 the Society sent missionaries to California and soon after gave attention to the subject of evangelizing the immigrants from Asia, endeavoring for a number of years to secure a proper person to labor among them, but without success.

In 1870 John Francis began work in San Francisco with Fung Seung Nam as his assistant. The headquarters of the mission were established in the basement of the First Baptist Church. At that time the Chinese population on the Pacific Coast numbered about one hundred thousand, with men very largely in the majority and for the most part speaking the Cantonese dialect.

Mr. Francis invested two thousand dollars in a property and offered it to the Society if the remaining $3,500 could be secured by special gifts. Then came the financial crash of 1873, changes in the secretaryships of the Society in 1874, and Mr. Francis tendered his resignation. In 1875 the services of E. Z. Simmons, a former missionary in Canton, were secured and the mission returned to the First Baptist Church, after appeals for means to purchase the property were made to the denomination without success.

In 1876 the Board expressed the opinion that the responsibility of establishing and sustaining Chinese mission schools on the Pacific Coast should be left with the English-speaking churches in places where such schools were needed, as in Portland, Oregon, and Oakland and several other cities in California, pledging the Society to make as liberal appropriations as the condition of the treasury would allow.

The growing opposition of many Californians to the Chinese seriously interfered with the mission, and in 1878 caused its suspension. In 1879 work was resumed in cooperation with the First Church, Oakland, and one of the first converts became the pastor of the First Baptist Church of Canton, China.

In 1884 the Society took over the Chinese Mission in San Francisco, relinquished by the Home Mission Board of the Southern Convention. J. P. Hartwell was appointed superintendent of missions, and a few of the California churches promised a special contribution for the support of the work. Very soon, however, the spirit of hatred and violence against the Orientals in the western part of the country increased. Outbreaks occurred in which scores of Chinese were massacred, their houses burned or otherwise demolished, and their property to the extent of many hundreds of thousands of dollars scattered or destroyed.

This agitation seriously hindered the progress of the mission, and the Board protested against the unchristian and barbarous treatment of the Chinese in this country, exemplified in 1885 by the shocking tragedies at Rock Springs, Wyoming Territory, and later at Seattle and Tacoma, Washington Territory, and resolved to increase its efforts for the Christianization of the oppressed people. A number of conversions were reported for the year 1886. The Chinese had learned to distinguish between the godless element from which they had suffered persecution, and the Christian element which sought to do them good.

In 1890 an ordinance was passed by the Board of Supervisors of San Francisco and signed by the mayor, to move Chinatown to

South San Francisco, a suburb many miles away, making it a misdemeanor for Chinese to live or carry on business in any other part of the city. Property owners were ordered, within sixty days, to vacate their homes and to remove to the new site where they owned no property and where there were no adequate buildings, under threat of fine and imprisonment if they failed to do so.

The California Baptist Convention held at Oakland in April of that year adopted a ringing protest against this action, declaring that " all legislation should be equal and fair for all classes and conditions of men, without regard to race, color, or condition, protecting always the principle of equity and religious freedom" and characterizing the action of the Board of Supervisors " requiring the removal of the inhabitants of Chinatown, so-called, in a body from their homes, and the insistence on their registration as a single class, as special legislation, unjust, and at war with our civilization."

Even in some churches objection was made to having the Chinese attend the preaching services and the Sunday schools, and the question arose whether Chinese who had evidently been converted by the grace of God should be allowed to join a church of white people.

Anti-Chinese agitation continued and a bill finally passed both houses of the California State Legislature ordering the registration, at a charge of five dollars each, of every Chinese man, woman, and child in the State, and forbidding the entrance of any Chinese person, whether laborer, merchant, or scholar, excepting only the representatives of the Chinese Government and their attendants.

The close of the year 1892-1893 found missions in Butte City, Montana, and Chicago, Illinois.

The Morning Star Mission, in the heart of the colony in New York, with Miss Helen F. Clark, superintendent, was opened in July, 1892, in a rented room in Mott Street. Later it was removed to 17 Doyer Street, retaining the Mott Street room as a mission center for the Chinese women in the immediate vicinity. About six months later the New York City Baptist Mission Society cooperated, and in 1910 took over the entire supervision of the work. The Home Mission Society, however, has contributed unto this day toward the salary of the worker in charge. The mission has developed into the First Chinese Baptist Church of New York City, and a church and Christian center building has been erected.

The destruction by earthquake and fire of the mission premises in San Francisco in 1906, and the practical abandonment of that quarter of the city by the Chinese, necessitated radical changes. During most of the year the Chinese evangelist preached on the streets to large numbers of his countrymen and held services in rented quarters.

Two years later, the principal event in the work among the Chinese was the dedication of the new mission center in San Francisco, August, 1908, affording better facilities than the former buildings.

One of the interesting features of the year 1917 was the annual evangelistic meeting in San Francisco. The services were attended by five hundred persons, and twelve young men were baptized. At this time Miss Mollie McMinn, superintendent of Chinese work in the city, celebrated her eleventh anniversary in that position.

On Feburary 1, 1919, C. R. Shepherd became the general missionary among the Chinese in the territory of the Northern Baptist Convention, with headquarters in San Francisco. He was well prepared for his duties by years of labor in China and by his use of the Cantonese dialect. Doctor Shepherd's influence was at once felt in the quality of his leadership. He led the struggle against the grafting practises imposed by the fighting Tongs on the Christian Chinese, and was entrusted with the interests of the Chinese Christian Union.

New and well-equipped buildings for the church and Christian center in Seattle and for the Christian center in Locke, California, have greatly strengthened the work in these communities.

Soon after these buildings were dedicated, the Society joined with the San Francisco Bay Cities Baptist Union in purchasing and equipping in West Berkeley the Chung Mei Home for Chinese Boys, many of whom have made a profession of their faith in baptism. One student, who had the highest rank in his college course, has since graduated from a professional school. His interest in the work of his church and Bible class has grown with his preparation for a useful life.

The boys of Chung Mei Home raised $2,700 for the enlargement of their building, which soon became too small for their growing needs; even with its increased capacity it was soon overcrowded, so the boys have recently raised and paid $10,500, the purchase-price of a five-acre tract of land in El Cerrito, and have committed themselves to the task of raising another $20,000 toward the amount needed for the erection of a new building.

An educator once said to Doctor Shepherd: " If you can find a man who will do for the American boys in this community what you folks are doing for the Chinese boys, I will go out and move heaven and earth to raise the money to finance him."

In Seattle when the Chinese mission was begun, the colony contained very few women and children, but now the majority of the people are in family groups.

The Morning Star Mission, now the First Chinese Baptist Church in New York, has a well-equipped property and has accomplished an outstanding work. Its gifted minister in charge, Mabel Lee, Ph. D., exerts a great influence among the Chinese of the city. Doctor Lee succeeded her eminent father, Lee To, who was one of the most honored members of the Chinese Colony and a tireless advocate of peace among the warring Tongs. It was while making a speech urging peace among his countrymen, at a dinner at the Port Arthur restaurant, that he was stricken with paralysis which resulted in his death on November 23, 1924. When Sun Yat Sen, the first President of China, visited America in the interest of his republican ideals, he lived at the Mission while in New York, and was protected at night by Chinese Baptists who guarded the room in which he slept.

The Baptists on the western coast have generally had clear and Christian views concerning the injustices done to the Asiatic peoples and have exerted their helpful influence in modifying unfriendly legislation. The Society's missionaries among the Hindus, Japanese, and Chinese have been men of great devotion, who have labored with conspicuous faithfulness in cooperation with English-speaking missionaries, and under the guidance of State and city secretaries and the Society's superintendents of missions.

Missionaries to the Chinese and Japanese people in the West and many of their church-members have returned to their homes in the Far East and have been towers of strength in the churches maintained in Asia by the Foreign Mission Society.

The Christian centers for the Japanese and Chinese in San Francisco and Seattle, the Chung Mei Home in Berkeley, and the mission schools conducted in San Francisco and elsewhere, have exerted a far-reaching spiritual influence and developed the initiative and self-reliance of those to whom the missionaries and their superintendents have so faithfully ministered.

In 1931 the Society reported six Chinese missionaries, six churches, and thirty-five baptisms.

22. During and After the World War

During the trying years of the War the Society had many missionaries who were distressed because their church-members could not communicate with or relieve the sufferings of their relatives, who were either engaged in the conflict or marooned behind the lines of battle. Many thousands also of the Society's faithful supporters had sons and husbands in the American Army which was contending with the armies of their native lands.

The strain under which the foreign-speaking churches and their pastors lived was appreciated by the members of the Board, who, with their anxious constituency, looked forward with hope to the brighter days of returning peace.

Out of mission churches also went many young men who fought with the armies of their home countries, and in some instances the missionaries also served as soldiers with their racial groups across the sea. These experiences naturally retarded missionary progress.

Soon after the declaration of war with the central powers, the Board made the following statement:

> Entrusted with the interests of The American Baptist Home Mission Society, which has a large share in Christianizing America and, through America, the world, whose watchword is "North America for Christ," and whose work in each generation is to pass to future generations the primary gifts of Christianity and its by-products, the Board of Managers desires to announce its attitude and position in this present world crisis.
>
> Immediately following the declaration of war, an official communication was addressed to each foreign missionary requesting from him a formal statement concerning his loyalty to the United States, his adherence to the principles of democracy, and insisting that each missionary must be loyal to the Government under whose protection he lives, whether a citizen or not. He was also asked to give written assurance that his own personal service and the use of his meeting-house, if it were needed, should be placed at the disposal of the Red Cross and other allied activities and constantly conform to the various local needs.
>
> We encouraged the organization of the War Commission of the Northern Baptist Convention, and have advanced considerable amounts that it might

have sufficient funds with which to carry on its helpful work, pending contributions from our constituency, cooperating therein with The American Baptist Publication Society and the American Baptist Foreign Mission Society. We have also encouraged service to be rendered by our missionary pastors in camps and cantonments, giving also the service of various servants of the Society, notably that of the Superintendent of Evangelism, whose salary and expenses have been paid as a part of the Society's contribution toward spiritualizing the forces engaged in winning the war and in "safeguarding democracy for the world."

We have also encouraged our foreign-speaking missionaries to become army chaplains, releasing them from their present positions to engage in this important work, and have granted them indefinite absences from service, to labor under the Young Men's Christian Association, or to enter military service in the American, French, and Italian armies.

We have asked our secretaries and superintendents, acting with the approval of the Headquarters Council, to place themselves at the disposal of the War Commission of the Northern Baptist Convention for such service in the camps and cantonments of the United States as they may be able to render from time to time for limited periods; and further, that if the Foreign Mission Society, State Conventions, and City Mission Societies concur, this Society will join with them in advising that district secretaries and State and city mission secretaries be asked, so far as possible, to engage in similar service.

That if any secretary of the Headquarters Council or superintendent of missions hears the call of God to overseas service under the Y. M. C. A., or the Government, for a period of six months, or possibly longer, the Board of Managers will favor his performance of this duty, if adjustment of service can be made during the period of his absence, with the understanding that, so far as his duties will permit, he will render such inspirational service as may come from his writing while he is absent from his regular labors and that any amount received from another organization shall be deducted from his regular salary.

That this Society will concur with the Foreign Mission Society, State Conventions, and City Mission Societies in granting like privileges for military or associational service and will enter upon a like arrangement with any secretary cooperatively employed by the Home Mission Society with other national missionary organizations or boards desiring to perform such duty for six months or longer.

After the armistice, Oliva Brouillette, a French missionary at Salem, Massachusetts, was released to the Foreign Society to visit the Baptists of France and assist them in the rebuilding of their homes and churches in the devastated area.

The Society also asked V. Kralicek, a teacher in the Slavic Training School and a pastor in Chicago, to spend several months in Czechoslovakia, assuring the churches of the deep interest of

American Baptists in their welfare, and outlining a program of missionary work in the new republic. On his return to America, Mr. Kralicek visited the mission churches and interpreted to the members the political, social, and religious conditions in their native lands. In rendering this ministry in both countries, he was led to engage in other important work.

At the conclusion of the war, Doctor Brooks was released to the Foreign Society to visit the European Baptist churches and, after studying their needs, to report his findings and recommendations. The year was passed in extensive journeys, on many of which he was accompanied by J. H. Rushbrooke, of London. When their investigations were completed, representatives of American, English, and European Baptists at the London Conference united in a report that was acceptable to all. On returning home, Doctor Brooks traveled widely to interpret European Baptist conditions to the foreign-speaking churches whose pastors were the Society's missionaries.

Soon after the United States entered the war, John Hope, president of Morehouse College, in the service of the Young Men's Christian Association, visited the camps on both sides of the Atlantic, in which troops were in training. His wide acquaintance with college students who entered the army enabled him to exert a strong Christian influence. During and after the war, the movement of Negroes from the South to the North and West, during the decade 1910 to 1920, was very extensive and was reflected in these areas by the swelling of the Negro population by 472,418. During this period there was an increase of 1.9 per cent. in the South, 43.3 per cent. in the North, and 55.1 per cent. in the West. The Negro population of St. Louis increased 60 per cent., Omaha 133 per cent., Chicago 150 per cent., Youngstown 244 per cent., Cleveland 300 per cent., Tulsa 333 per cent., Detroit 600 per cent., Pittsburgh 50 per cent., Philadelphia 60 per cent., and Gary 1,300 per cent. New York City, during this period, became the largest Negro metropolis in the world. This sudden influx from the South raised economic, social, and religious problems of a very complicated and elusive type. Their brethren in the North manifested a Christian hospitality and fraternal interest which assisted the strangers to adjust themselves to a new environment. The various Protestant denominations, through their federated activities, cooperated with the Negro churches through employment agencies, home-finders leagues, day-nurseries, health centers, and other seven-day-in-the-week assistance, all of which strengthened the morale of a bewildered people in a period of transition. The Home Mission Boards cooperated in surveys and remedial contacts, and State programs for Negro work were formed which proved effective. Christian neighborhood houses in congested communities, supported jointly by the white and black races, have given the proper social outlets to large groups of unprivileged people. In spite of all that could be done, however, housing conditions were poor and families who had been accustomed to live in the open country were herded together in regrettable ways. The Christian centers which were quickly opened furnished opportunities for many voluntary workers to lead groups in Bible study, civics, plain sewing, dressmaking, cooking, millinery, singing, dramatics, debating, scout drill, mass games, gymnastics, and other forms of helpful service. The extent to which the strangers have been formed into churches, many of whose buildings were bought at low prices from white congregations, makes one of the most interesting chapters in modern church history, and one that could not have been written if the many able Negro ministers, whose leadership was so effective, had not been trained by the missionary institutions of the South.

XI

THE NEW FRONTIER

1. The Expansion in Cities

The confusion of races in the great cities creates elusive social and religious problems, the solution of which has thus far baffled the Protestant churches. The census of the nation gives the number of persons in each State who were born in other States and countries, and of those who are the children of foreign-born parents. All these various elements in the population commingle more closely as time softens racial prejudices, and the use of a single language creates a common intellectual perspective that displaces traditional ideas with newer ideals. Already the races are uniting through intermarriage, but how soon they will repeat in America the process so fully accomplished in France and in Brazil, no one can prophesy. In the cities of the nation all these tendencies are accentuated, and create missionary problems of the first magnitude. They are reflected in the experiences of the executive secretary who, before addressing a congregation composed of many races, was informed that a recent canvass of the area in which the church was situated showed thirty different nationalities in a population of forty thousand.

The Society during the last thirty-five years has centered much of its missionary work in interpreting the gospel to the foreign groups in the great cities of America. The people to whom the missionaries ministered were confused and discouraged and a large proportion of them had drifted away from the churches in which they were reared in their home countries. How to reach those deeply prejudiced against Christianity has been a question the answer of which cannot be given by those approaching the subject through academic surveys and social studies of racial tendencies, but by the missionaries in daily contact with the peoples whose confidence they have won and who have been brought into the membership of the churches.

In order to enlarge and intensify spiritual personal contacts with the approachable people among the foreign-speaking residents in the congested areas of the nation, the Society has encouraged the organization of Baptist City Mission Societies, and the joint appointment of missionaries supervised by their secretaries. This cooperative work was required because experience had shown that the churches in the cities were retreating before the foreign invasion and were preoccupied in ministering to the increasing number of persons entering them from rural communities.

This new invasion, depleting the countrysides, where the fishers of men found it difficult to fish on a falling tide, made at once a missionary problem for State Conventions, but it was small in comparison with that created in the cities by the coming of such great numbers of those who had always lived in the country. The city churches were in despair and were impotent when they tried to reach the foreigners, and only partially successful in attracting the Protestant strangers pouring into their neighborhoods.

In 1898 the Society united with the Baptist Executive Council of Chicago in an aggressive program. This was followed in 1899 by cooperative agreements with the Detroit Baptist Union; in 1900 with the Buffalo Baptist Union; in 1902 with the City Mission Board of the St. Louis Baptist Association, with the Brooklyn Baptist Church Extension Society and Long Island Association, and with the Boston City Mission Society; in 1905 with the New York City Mission Society; in 1906 with the Pittsburgh and Allegheny Union and the Pittsburgh Baptist Association; and in 1908 with the Baptist City Mission Society of Denver. The Board has also carried forward missionary work in cooperation with the Baptist City organizations of Cleveland, Ohio; Kansas City, Missouri; Los Angeles and San Francisco, California; Newark, New Jersey; Philadelphia, Pennsylvania; Rochester, New York; and the Twin Cities of Minneapolis and St. Paul, Minnesota.

In all of these congested areas the secretaries have labored with wisdom and ability, and in several of them the long-extended administration of mission work may be given special attention. In Brooklyn, E. P. Farnham laid broad foundations through many years of service, in which several racial groups were helpfully led to larger spiritual undertakings. In Pittsburgh, and later in Detroit, H. C. Gleiss faced seemingly insurmountable obstacles that proved to be spiritual stepping-stones on which the missionaries climbed to a wider view of regions they effectively occupied. In Buffalo, E. H. Dutton, during his service of more than ten years, patiently developed a varied missionary work among several national groups, and witnessed the successful operation of a Jewish mission, established by A. B. Machlin in 1920 and supported in part by the representatives of several denominations. In Boston, A. A. Forshee, after service in the foreign mission field and wide experience in New York City, has led an advance into the heart of the foreign populations. In Cleveland, D. R. Sharpe came from a missionary secretaryship in Canada to carry forward still farther the program of his devoted predecessors. In Kansas City, Missouri, C. P. Jones has emphasized evangelism among several racial groups and has advanced the work in the face of many obstacles. In Los Angeles, J. B. Fox has had large resources with which to advance along broad lines among several nationalities, and especially among the Mexicans. In Philadelphia, O. T. Steward has witnessed the expansion of work among the Italians. In Pittsburgh, W. C. Chappell has seen the missions prosper, and has extended them into new areas. In Rochester, A. E. Isaac has established many churches in the period of the city's greatest growth. In St. Louis, S. E. Ewing has long labored under constantly changing conditions and with fine results. The work in San Francisco and vicinity was established by Charles E. Tingley, and developed along broad lines which give great promise under the care of W. Earle Smith. In New York and Brooklyn, Charles H. Sears has devoted his entire ministerial life to the development of extensive mission work among English and foreign-speaking peoples with results that promise a solution of peculiarly difficult and complex problems.

In Chicago, Frank L. Anderson and Benjamin Otto made careful studies of the movements of population, and placed many churches and missions among the English and foreign-speaking communities.

The Society shares in the maintenance and supervision of a new department of city work in Akron, Canton, Cincinnati, Columbus, Dayton, Toledo, and Youngstown, Ohio, which the State Convention has organized under the direction of E. H. Dutton.

2. The Growth of Christian Centers

While the work was expanding to meet the spiritual needs of the host swarming earlier from Eastern Europe into the cities of the United States, the census of 1910 showed several millions of immigrants had continued to arrive from the Slavic countries and had settled in the larger industrial centers of population. It became clear to the Board that a way must be found to increase social contacts, which could be spiritualized by loving service to the people who were coming under the influence of the baser elements of the communities where they were crowded together in a dangerous pestilential environment. To remedy these evils and to substitute the Christian remedial agencies for their seductive influences, the Society established numerous Christian centers, made possible by special gifts of John D. Rockefeller, the Woman's Society, the State Conventions, and the City Mission Societies. The beginning was made in Hammond, Indiana, where Rev. and Mrs. Floyd Adams opened a mission which was supported by their church. Out of their vision came Brooks House at East Hammond, the first step in one of the greatest missionary developments ever undertaken by the Society. Within a few years the number of Christian centers multiplied, and indeed grew more rapidly than experienced workers could be found to care for them, but the new type of mission service was soon standardized and has yielded abundant spiritual harvests.

The distribution of these fruitful agencies for good is widespread. The following Christian centers are in cosmopolitan communities: Emmanuel House, Brooklyn, New York; West End Community House, Boston, Massachusetts; South Chicago Neighborhood House, Chicago, Illinois; Brooks House, Hammond, Indiana; Katherine House, Indiana Harbor, Indiana; Cosmopolitan Center, Los Angeles, California; Milwaukee Center, Milwaukee, Wisconsin; Bethel Neighborhood House, Kansas City, Kansas; Fellowship House, Omaha, Nebraska; Rankin Center, Pittsburgh, Pennsylvania; Weirton Center, Weirton, West Virginia; Riverdale Center, Yonkers, New York; Strong Place House, Brooklyn, New York; Italian Center, Buffalo, New York; Italian Center, Newark, New Jersey; Judson Neighborhood House, New York City; Italian Center, Philadelphia, Pennsylvania; Federal Hill Center, Providence, and Cosmopolitan Center, Natick, Rhode Island; Italian Center, Camden, New Jersey.

There are also Christian centers among the Chinese in Locke, Sacramento, and Fresno, California, and Seattle, Washington; among the Japanese in Seattle and Tacoma, Washington, and Sacramento, California; among the Mexicans in Phœnix and Tucson, Arizona; among the Jews in Buffalo, New York, and Chicago, Illinois; among the Negroes in Cleveland, Ohio, and Detroit, Michigan; and among the Russians in San Francisco, California; other centers serve needy cosmopolitan groups.

The director of the work during the period of expansion has been John M. Hestenes, who has wisely supervised the varied activities of the centers and, through his addresses and writings, has interpreted their spiritual and social values to enlarging groups of interested friends.

3. The Training of Leaders

As the volume of missionary work increased among those who had come from the countries of Eastern and Southeastern Europe, it became imperative that a sufficient number of the more promising candidates for service should be carefully educated and given religious training which would fit them to be effective preachers of Christian truths in the vernacular of their people. The time arrived in the development of mission work among the later immigrants when it was necessary to repeat the same educational course that had been followed in providing theological training for the earlier German and Scandinavian immigrants.

The first step was the opening of the Hungarian Training School in Scranton, Pennsylvania, in charge of L. L. Zboray, a missionary of flaming zeal, who in early life had studied for the priesthood, and later became a civil engineer in the West. When he was converted to the Protestant faith and found himself in missionary work, he used a portion of his small savings for the support of the school which soon enrolled a little group of earnest students. The institution was removed to Cleveland in 1915, and was afterward incorporated in the Slavic Training School in Chicago, under the direction of the Baptist Executive Council.

In 1917, a Russian Bible Training School was opened in the Second Avenue Church, New York, under the care of William Fetler, who had lately come from Russia. On the refusal of the trustees to subscribe to a creed which he submitted to them, Mr. Fetler early retired from his position to open a Training School in Philadelphia. The New York institution was placed in the hands of John Bucknell.

Meanwhile a careful study was made of the probable number of missionaries who would be needed in the next generation, and the Society merged the Slavic Training School of Chicago and the Russian Training School of New York into the International Baptist Seminary, established in East Orange, New Jersey, in 1920.

Frank L. Anderson, who has been for many years the secretary of the Baptist Executive Council of Chicago, and enjoyed a wide acquaintance with the Slavic missionaries in the nation, was chosen president of the new institution, with which was coordinated for three years the Italian Department of Colgate Seminary under the deanship of Antonio Mangano. In affiliation with the Seminary also at the beginning was the Spanish-American Seminary, of Los Angeles, California, which has prepared many young men to be effective missionaries to their people.

XII

BEYOND THE NATIONAL BORDERS

1. Mexico

The Society has labored beyond the borders of the nation since 1870, when it entered Mexico. The narrative of these missionary endeavors, therefore, covers sixty-two years and passes from Mexico to Cuba, to Puerto Rico, Salvador, Honduras, Nicaragua, Jamaica, and Haiti.

The work has progressed through years of peace and war, in periods of political upheavals and financial depressions, and has been interrupted by earthquakes and hurricanes. The elements of uncertainty did not lessen the determination of the Society to go forward. Out of every difficult period the missionary work has emerged, and won fresh victories under the able leadership of the Society's superintendents, who have always wisely advised the placing of local responsibility on the native churches and their missionaries.

The first Protestant mission work in Mexico was undertaken by James Thompson, a Scotch Baptist, who labored from 1827 to 1830 as a colporter of the British and Foreign Bible Society. He is believed to have been the first Protestant missionary in Latin America. He began his work in 1818 in the Argentine Republic, and later toiled in Uruguay, Chili, Peru, Ecuador, and the West Indies.

He gained the friendship of Catholic priests in his long journeys, and sold many thousand copies of the Scriptures. In Mexico, however, his efforts encountered strong opposition, and he was forbidden to continue his work. What became of the great number of Bibles which he was compelled to leave in the custom house was never known. As he left the country in which the printed Word of God had been so widely distributed, he prophesied that religious liberty would surely come to the nation whose rulers had objected to his presence.

The first Protestant church in the country in which James Thompson faithfully planted the seed of truth was organized by James Hickey, an Irish Baptist minister, who became a convert to

Protestantism in his youth. He lived in Texas during the Civil War, and, not believing in slavery, established his home at Brownsville near the border that he might win the Mexicans to the Protestant faith. He supported himself as a colporter of the American Bible Society. In 1864 three men, the missionary, and his wife established a church which has since continued as the First Baptist Church of Monterrey, and the first Protestant church of Mexico. Thomas Westrup, a mechanic, and one of the constituent members, was chosen its pastor.

During the first year of vigorous life the little church increased its membership to seventy-two. Mr. Hickey, after two years of service, died in Brownsville, in 1866, and the American Bible Society appointed Mr. Westrup as his successor. In this period Anastasic Sepulveda, a fellow worker of the pastor, was assassinated while traveling alone as he was distributing the Scriptures. He was the first but not the only martyr among the Baptist missionaries in Latin America.

Mr. Westrup was invited to confer with the Board in New York, and did so in March, 1870, when he was immediately appointed as the Society's representative in Mexico. He was given a printing-press to assist in the work, and ably fulfilled his mission till 1876, when financial troubles in the United States and political confusion in Mexico made necessary the closing of the station, which had confined its activities to Monterrey and vicinity. During the following four years there was no resident worker, but the churches maintained their interest and prayed for brighter days, which came in 1880, when the Society was able to resume its appropriation. In the same year the Foreign Board of the Southern Baptist Convention opened a station, but its missionary, John Westrup, a brother of Thomas Westrup, was assassinated before his first year of labor was completed. He was the second Baptist martyr in Mexico.

W. T. Green was appointed in 1883 to open work in Mexico City, and served with great devotion in a period replete with difficulties. Later other men were sent to assist, but the number of resident missionaries never exceeded four at one time, and the work grew slowly. The gospel spread from Monterrey northward as far as the Rio Grande; from Mexico City and Puebla in the south, from San Luis Potosi in the center, and from Tampico on the Gulf of Mexico.

The large population and the recurrent interruptions to the work have never ceased to furnish a constantly changing missionary challenge. Of the fifteen millions of people who live in Mexico, only one million are of unmixed European descent; eight millions are of mixed blood, Indian and white; six millions are pure Indian blood, and many of these can be reached only by the gospel preached in their own tongue.

Mexico City, with its crowded population of more than a million, most of whom are tenement dwellers, needs in connection with the preaching of the gospel a social ministry to neglected children and to the sick. One-half the children of school age in this city are said to be without opportunity for schooling.

Mexico is larger, both in area and in population, than all the other countries of Latin North America combined. It is a land of populous cities and sparsely settled rural districts. The greater part of the people live on the table-land between the eastern and western mountain ranges, at an altitude of from five thousand to nine thousand feet. Here the rainfall is not abundant and, therefore, great stretches of territory are barren and uninteresting.

The Indians still preserve their own folk-ways and are peaceable, industrious, and submissive. They were brought by the Spaniards into a degrading bondage, being permanently attached to the plantations because of debts. They supply all of the unskilled labor in both cities and rural districts. For three centuries they lived under the domination of priest and landlord, illiterate and disinherited.

The report of the Panama Congress in 1916 said:

> A great many of these Indians speak Spanish as well as their native language, but probably a million of them do not speak any other language than their tribal dialect, and because of their timidity and natural distrustfulness, in order to be reached they must be approached through members of their own tribes or at least through Mexicans who can speak their language. The Roman Catholic Church apparently has lost its missionary spirit in Mexico, and in place of searching out the unevangelized or unchristianized tribes in the mountains and the interior, is content to stay in the large centers of culture. Therefore, the larger part of the population of Mexico is sadly neglected. It is true that many of these native tribes hold certain forms of Roman Catholic worship and will go to certain shrines of Roman Catholic adoration, but it is also true that many of them preserve their old idols, superstitions, religious dances and, in a word, their old religion. The leaders of the Church so far countenance these things as to permit these barbaric religious dances at certain times of the year, even in the sacred precincts of the famous church of Gaudalupe, the center of all their faith in this country.

The constitution, strictly enforced since 1926, allows only native-born Mexicans to exercise a religious ministry. As a consequence, Americans are not appointed except as teachers or physicians. Ernesto Barocio is the general missionary and Alejandro Trevino is president of the Mexican Baptist Theological Seminary. The Society has one American teaching in the Seminary, and there are three American physicians, a technician, and three American nurses in the hospital at Puebla. Of this staff, two nurses are appointees of the Woman's Society, which also has five American missionary teachers in its schools. The remainder of the Society's work is conducted by Mexicans.

The purchase of the hospital property in Puebla in 1915 was made possible by a gift from the estate of William A. Grippin, of Bridgeport, Connecticut. It consists of three two-story brick residences made into one plant, with doors cut through the dividing walls. A fourth house adjoining was later bought to make a home for another physician, and another house was added, for the use of nurses. An American patient gave the balcony and sun parlor. The plant has slowly grown until it occupies the row of houses extending on one side the length of a city block. It provides homes for three physicians, one technician, two American nurses, and has a well-equipped laboratory, X-ray and other electrical apparatus.

Convalescent patients can walk upon the flat tiled roof or sit in the sun parlor and survey a scene of surpassing beauty and grandeur. Directly in front are the snow-covered peaks of Ixtaccihuatl and Popocatepetl, and always ascending from the latter is a thin column of smoke. From every outlook one may see the fertile, well-cultivated valley with its Indian villages. Puebla lies within the tropics, but its altitude of seven thousand two hundred feet above the sea makes it a land of perpetual spring.

The hospital was the vision of C. E. Conwell, who had been for many years a devoted medical missionary in Mexico City. His intimate acquaintance with Mexican leaders and American citizens residing in Mexico greatly increased his influence as a physician, and at a fortunate time made it possible to acquire the valuable property in Puebla at a low price, at which it had been offered to an American resident. This man held it till it could be converted into a hospital.

For several years, until his death in 1923, Doctor Conwell was the director of the hospital in Puebla. He was followed by W. J. Bingham, of Colorado, under whose skilful leading its equipment and influence were further enlarged. The present director is F. L. Meadows, of Phœnix, Arizona, a graduate of the Medical Department of the University of Texas; with him are C. D. Dawson, of Dallas, Texas, a graduate of Baylor University College of Medicine, and Ota G. Walters, of Clarksburg, West Virginia, who had her degree from Ohio State University and for four years was connected with the hospital of Yale in China. Miss Reba C. Wilson, of Colorado Springs, is the technician in charge of the laboratory. Miss Mary E. Moody, of Corning, California, was director of nurses until her death in 1930, and Mrs. C. D. Dawson and Miss Hettie Ulbrich, of Newton, Kansas, are instructors of nurses.

The hospital is patronized by both rich and poor, by persons of all nationalities, and by Catholics as well as by Protestants; two-thirds and often more of the patients are Roman Catholics. Recently among the patients were two children of the head of a state welfare department. Although there were in different State institutions sixteen doctors and forty nurses, he preferred to entrust his children to the Puebla staff. Doctor Meadows reports that in many trying cases he turns his office over to the Bible woman to bring the only comfort possible under the circumstances. In the dispensing and operating rooms, as well as in interviews held at bedsides, the law of Christian love prevails.

The outreach of the hospital is limited by the funds placed at its disposal. All salaries, except those paid to the American staff and half of the student nurses, and the expenses incurred for medicines, food and up-keep are met from the earnings of the hospital, collected from patients who are able to pay. In times of business depression the income is not sufficient to avoid a deficit, and there is a consequent curtailment of services to the poor. A larger staff would make possible more frequent visits in neighboring States, and as friends provide the means the Latin-American Hospital of Puebla, so fortunately situated to play a large part in the evangelization of Mexico's millions of Indians, will do an expanding missionary work.

The hospital patients came in a recent year from fifty-six towns and eight Mexican States. Most of them were barefooted Indians, who had never slept between sheets.

Sometimes they came, not for themselves, but for some wounded man or sick woman whom they carried in a hammock; more frequently they brought little children, suffering from the sins and ignorance of their parents. Returning to their villages, they spread the news of the wonderful hospital, where every one is given a bath upon arrival, where every one has a bed with mattress and sheets, and where there is good food. No wonder the wards are full to overflowing, and the financial resources taxed to the uttermost to relieve the poor. The hospital also serves other colonies, and in one year eleven missionaries of different denominations, besides many Mexican teachers and pastors or their families, were patients within its friendly walls.

Just before the revolution under Madero broke out, there came one day to the Baptist Mission from the hill-country near Mexico City a full-blooded Aztec Indian, seeking an education. He was dressed in the typical Indian costume, high straw hat, red blanket, white cotton trousers, and leather sandals.

He wanted to study for the ministry. For three years he remained in the school at Monterrey, then went back to the little church in the hills from whence he had come to be their minister. This was the beginning of a remarkable work among the Indian villages of the mountains of Ajusco. During the revolutionary disorders this young pastor was killed by bandits who were looting the village, as he tried to save the pulpit Bible and the communion set of their meeting-house. The members of the church were scattered by the revolution and it ceased to exist. But after many years, one of the members of that little band of Indian believers came to the mission in the capital for instruction, asking to be prepared by such training as the missionary could give him, to go back and gather up again a congregation for Christ among these Indians. And now again meetings are being held and the Indians in the town of Ajusco once more hear the gospel preached.

In recent years the Mexican Baptist Convention, which includes within its membership the churches of both the Northern and Southern Missions, have raised funds to send missionaries to the neglected Indians living in the mountains, so long held in the bondage of peonage and in the grip of superstition. This plan grew out of a talk that Superintendent A. B. Rudd and the Executive Secretary had while lunching together in Roversi's restaurant in New York, where many important missionary conferences have been held. On that afternoon Doctor Rudd resolved on his return to Mexico to suggest at the approaching annual meeting of the Convention that the churches send at their own expense native missionaries to the neglected Indians. A few weeks later, on returning to his post, he reported that the Convention had taken hold of the suggestion, and that a young married man had offered to become the first missionary to the Indians, and had already started for his new field of labor, with the prayers and promised support of the Mexican churches. Beginning with the care of one missionary, the churches enlarged their gifts, and three other workers were soon preaching the gospel among the aboriginal races of their own land.

Doctors Meadows and Dawson, of the Baptist Hospital in Puebla, have ably cooperated with these native missionaries, and have often accompanied them on their evangelizing journeys to the Indian villages. This pioneer work by the leaders of the Puebla Hospital has led to far-reaching spiritual results. The Indians thus helped had known nothing of modern medicine and hygiene until it was brought to them by these Christian physicians, whose greatest joy was to steal away from Puebla and, under primitive conditions of travel, play the rôle of the Good Samaritan to the sick people living along the lonely mountain trails.

A conspicuous object in every Indian village is the sweat-oven, into which a woman crawls for her purification. This custom is but one of many practises which the Christian doctors are trying to persuade the Indians to abandon.

These ignorant people believed their sicknesses were cured by herb-doctors, who used plants to which they ascribed hidden powers, and by witch-men who practised exorcism and magic ceremonies, but when the healing art was brought to them by Christian physicians, they became enlightened, their bodily ailments were ably cared for, and many doors were opened to them for physical and spiritual uplift.

In these journeys of mercy the Puebla physicians and their native assistants have found many rivers that could be crossed only by a frail suspension bridge made of vegetable fiber, under which the horses had to swim. Arriving in the town late at night after the people are asleep, the doctor, next morning, is awakened at daybreak by the sick who have learned of his coming. He ministers to them all day, and in the cool of the evening sets out for the next town—a noble picture of loving medical service.

Oppressed by the thought of the large populations without any gospel ministry, Doctor Meadows engaged three Mexican colporters to visit in these regions. One of these men was David Cervantes, a deacon of the church at Puebla. He had been working in a cotton factory, giving his spare time to voluntary service for Christ. Every Sunday morning at half past five he would take a train for Apizaco, fifty miles distant from Puebla. From there he walked five miles to Cosine to preach in a private home to an enthusiastic group of Indian believers. Monday he visited other villages, tramped all day, and then returned by train to Puebla in the evening in time to go to work at the factory on the night shift. After having given proof of his devotion to Christ for eight years, this humble man was commissioned to go farther afield as colporter.

The Mexican Government is deeply interested in the uplift of the aboriginal Indian population. For his medical trips among the Tarascan and Tarahuman tribes, Doctor Dawson was furnished by the government with many educational leaflets on the treatment of common diseases. The Mexican pastor who accompanied Doctor Meadows to the Zapotec tribe also bore a special letter from the Governor of the State of Oaxaca, commending him to the heads of every village, and commanding their assistance in gathering the people to listen to an address on the evils of strong drink.

As originally planned at a conference of representatives of Northern and Southern Baptists, Mexico was to have a theological seminary and also a boys' and girls' school, under the joint auspices of the two Societies. The seminary came first, and was founded in Saltillo in 1917. For several years the student body was large, numbering between thirty and forty, due to the fact that students were accepted with little academic preparation, and the course was lengthened by the inclusion of many branches of a common school education.

In September, 1922, the boys' high school was opened as a separate institution, and a few years later buildings for this school and for the seminary were erected upon a one-hundred-and-fifty-acre farm on the edge of the city of Saltillo. From 1925 the two institutions were conducted under one management on this farm at Saltillo until, in 1928, the increasing strictness of the government in enforcing the religious laws made necessary their separation. According to Mexican law no religious instruction may be given in any school that has government recognition, and no religious services may be held except in church buildings. Accordingly, the seminary was moved into the center of the city, but later it was taken to Monterrey, where the religious activities of the ministerial students would be unrestrained by the fear of affecting the standing of the high school with the educational authorities.

In Monterrey there is the additional advantage of being in the atmosphere of a large self-supporting Baptist church, where the students have constantly before them the example of a successful ministry. Monterrey is also the center of a populous region, whence the students set out two by two to evangelize the surrounding villages, testing their faith and developing their zeal. In 1930 there were fourteen students in the seminary. The president is Alejandro Trevino, a member of the Northern Baptist Mission; his colleague on the faculty from the same Mission is Arthur T. Derry, of Cambridge, Massachusetts. The Southern Board is also represented by two full-time American members on the faculty.

The boys' high school continues on the farm at Saltillo. G. H. Lacy, of the Southern Board is its principal. To be free to have public worship in this school and yet to obey the law, it was found necessary to build a small chapel on the farm and set it apart as a church building. Here the students gather without compulsion for worship and Bible study. Repeated experience has taught missionaries that, no matter how spiritually minded the faculty may be, a substantial nucleus of strong Christian students is necessary in order to preserve the Christian character of a missionary institution. The enrolment in 1930 in the boys' high school was sixty-eight.

To complete the educational system among the Northern Baptist missions the Woman's American Baptist Home Mission Society has founded in Puebla a normal school and a training school for Christian workers, the principal of which is Miss Mabel V. Young, who earlier was dean of girls at El Cristo, Cuba.

The influence of this school is seen in the following transcript from a Baptist paper published in Puebla, containing an account of a public meeting called by the schools of the city:

> The children sang with enthusiasm; some old men wept; others signed the pledge. All listened with deep interest to the orator of the day. One of the large signs on the wall read, "The children of Mexico will make a happy country if the men of today abolish alcohol." The Indians have suffered greatly from the evils of intemperance, from serfdom and from superstition, against

which a new day appears to be dawning in Mexico in which the Protestant Missions of Baptists, Methodists, Presbyterians, Episcopalians, and other Protestant denominations are scattering, through the lives and messages of devoted missionaries, the truth of Christ that alone can set men free.

The Mexican Government in 1921 began a determined fight against alcohol. The decree declares that " no government, municipal or state, will allow the opening of a new saloon or renew the expired license; that all schools and labor groups will organize weekly meetings or programs of some sort, in which the people will be taught the evils of alcohol; instruction in its abuse will be given regularly as a part of the curricula of public schools, which will include the use of charts and pictures; the government will encourage the organization of temperance societies."

In 1929 alone 2,661 new rural schools were opened, to which flocked the Indian children, into whose hands every effort is being made to place copies of the Scriptures.

George H. Brewer was the general missionary from 1907 to 1919. He labored under difficult conditions, taking the responsibilities of the widely scattered churches upon his heart at a critical hour. His term of service included the long period of civil war, when the presence of foreigners in the country was attended with many embarrassments. He was a gifted evangelist, and enjoyed the confidence and affection of the Mexican Baptists. His deputation labors among the churches of the North was of great value to an understanding of the work during the long period of civil commotion in which the United States and Mexico often found their relations rather strained. Mr. Brewer had an extensive acquaintance with high Mexican officials, and ably cared for the interests of the Society.

A. B. Rudd, after long service in Puerto Rico as general missionary, was transferred to the same type of responsibility in Mexico. His faithful labors covered the years 1919 to 1927. He was especially wise in the solution of many problems, and worked in fine harmony with the Southern Baptists in a critical period of missionary cooperation.

The next general missionary was Ernesto Barocio, who began the work in 1928, and still continues at his important post. He is a highly educated native of Mexico, and enjoys the confidence of all classes in the republic. He has conducted the work with fine discretion, and is the first Mexican to supervise the mission field.

In closing this narrative, appreciative mention should be made of the wives of the missionaries who labored with their husbands in quiet and helpful ways, under conditions that were often attended with grave dangers. The wives of the general missionaries and of the physicians in charge of the hospital at Puebla have also nobly cooperated with their husbands in bearing heavy responsibilities during their long absences from home and often in times of the greatest perplexity. An outstanding example of consecration and helpful cooperation is illustrated in the life of Mrs. W. S. Green, who so zealously served with her husband in the earliest years of the Baptist missionary work in the republic.

Faithful labor in Mexico has also often been the period of preparation for other forms of mission service, as is seen in the later work of A. B. de Roos, the gifted evangelist; of Stephen S. Huse, Jr., whose zeal led to the opening of Barranquitas Academy in Puerto Rico, in which institution he was a teacher until his death in 1931; A. B. Howell, missionary and general missionary in Cuba, professor of theology in Puerto Rico, and professor for many years in the Spanish-American Seminary in Los Angeles; and of Edwin R. Brown, the director of Mexican Missions in the United States, under whose superintendence the work has been widely extended.

In 1931 there were twenty-eight churches and forty-eight outstations, two hundred and forty-six baptisms during the past year and a church-membership of 2,543 in Mexico. The congregations in Tampico, Mexico City, and Monterrey are self-supporting, and others are slowly approaching the same goal.

2. PUERTO RICO

After the Spanish-American War, when the Philippine Islands and the Island of Puerto Rico became a part of the United States, the care of the peoples of these distant places impressed upon the nation obligations that it could not escape, and new responsibilities which it accepted in the face of a divided public opinion.

The anti-imperialists feared the introduction of a colonial system for the development of which they believed the country was not prepared, but Professor Turner, of Harvard, afterward declared that the United States always had a colonial policy hidden under the phraseology of interstate migration and territorial organization. As the nation attempted to frame laws for the new insular possessions and, under its interpretations of the Monroe Doctrine, to sanction interventions in the Caribbean countries, it faced the future with hesitant step. The country was not ready to enter the new era of expansion for which, however, Protestant missionary societies were spiritually equipped.

The larger denominations in the United States, through their long devotion to the evangelization of the peoples of the world, were ready to send missionaries into the new possessions, if a wise program could be adopted. During the Spanish rule the people, who had so suddenly come under the authority of a new nation, had not enjoyed religious liberty, or been helped by the circulation of the Scriptures. In the fall of 1898 a Baptist missionary from Mexico, at his own expense, toured Puerto Rico and reported to the Board the spiritual poverty of its people. "Father" Sherman, a priest, described the Puerto Ricans as a Christian people without religion. At the close of the war, ecclesiastical authority broke down when the Spanish domination ended. Soon the several Protestant missionary societies arranged to enter the island and establish Christian institutions.

On January 1, 1899, the American flag was raised over the government building and fortifications of San Juan, and two weeks later the Society's missionary, Hugh P. McCormick, reached Puerto Rico to establish a Baptist mission. The people were eager for everything that bore the American stamp, and appreciated what the swift changes signified to their island. They beheld with joy the preparations to establish the American public-school system and saw, in the near future and quite within their reach, both economic independence and political freedom.

Mr. McCormick knew the language and the people flocked to hear him preach. They were inclined to accept the teachings of Protestantism and could have been led to join the Baptist and other churches in great numbers. Some soon lost their interest, but a faithful few remained to form the working nucleus of the First Bapist Church of San Juan. The headquarters of the mission were early removed to Rio Piedras, and Miss Ida Hayes joined the little missionary family as the first woman worker.

On learning the need for a church building at Rio Piedras, the Calvary Church, of New York City, gave twelve hundred dollars for the first Baptist edifice on the island. One of the early converts, Manuel Lebron, was licensed to preach, and Mr. McCormick extended his labors to other communities, continuing his fruitful ministry for six years. His earnest spirit and useful life made him popular with the Puerto Ricans, and influential with government officials. He favored the location of a government university at Rio Piedras, and assisted in the organization of the mission of another denomination. He was widely known as a promoter of every good enterprise. He advised the public officials to establish a normal school and an agricultural experiment station, and urged that both be located at Rio Piedras. The result of his activities contributed in large measure to making Rio Piedras the educational center of the island, where finally there were established the University of Puerto Rico, and the Evangelical Seminary of all denominations.

In the early days of the mission, Mr. McCormick baptized a converted priest, a member of a good Puerto Rican family, who had married and been converted in Venezuela in the mission of the Christian and Missionary Alliance. The strong friendship that sprang up between these two men led to a close cooperation between the work of the Baptist and the Christian and Missionary Alliance churches in the island.

The second missionary to reach Puerto Rico was A. B. Rudd, who, like Mr. McCormick, had also been a missionary in Mexico under the Southern Baptist Foreign Board. The Woman's Board sent Mrs. Janie P. Duggan to labor in the island. Ponce was selected as the headquarters of the second station, and there the new missionaries established their homes. Open doors were soon reported, and the people in the suburbs gave them a hearty welcome. Soon after Mr. Rudd's arrival, the island, on August 8, 1899, was visited by one of the hurricanes which occur about four times in a century. The deaths from drowning numbered 2,569, and eight hundred were killed by injuries received from the wind. Houses were unroofed, trees were uprooted, and the crops were destroyed. Twenty-three inches of rain fell in twenty-four hours at one point, according to the Weather Bureau's record.

Immediately the afflicted and impoverished population were assisted by the United States Government, and the people raised large sums to rebuild the stricken industries that had been destroyed in a day of terror. In those weeks of destruction and rebuilding, Mr. Rudd cooperated with the American forces in surveying the needs and in relieving the impoverished. The terrible experiences through which they passed solemnized the hearts of the people, and a year afterward Mr. Rudd had a well-attended week-night Bible class in Ponce for the careful study of the New Testament. Mrs. Duggan also had classes for women, who were very responsive to her instruction.

These Bible studies trained the early leaders in the Ponce church, which soon grew to be a strong body of believers who became an inspiration to the other churches of the island. After three years of patient work, a commodious house of worship was erected and later a Sunday school addition built. On the lot was also a house which has been used for the increasing classes. For thirty years this church plant has been the center of a wonderful work of grace. The call for church buildings from the first days of struggle has been insistent, and gradually the edifice needs have been in a large measure met. In 1929 the Society owned forty-six houses of worship and twenty parsonages in Puerto Rico. For many years the churches were made of wood, but experience has shown that frame buildings in the tropics are not suitable because of the ravages of white ants. All the churches destroyed by the hurricane of 1928 were frame and were replaced by concrete structures as far as the funds allowed. The humble people who constitute the membership in our churches have given nobly, but it has always been necessary for the Society to furnish the major part of the cost of all church edifices. In the early days and for many years John D. Rockefeller gave largely for the church building program on the island, and without his assistance and that of John D. Rockefeller, Jr., following the recent hurricane, the churches would have suffered greatly.

The first house of worship for the country people was built by the Baptist mission, which showed in this way its deep interest in their spiritual welfare. In most of the Spanish-speaking countries of America the people who live outside the cities have been neglected by the church and school authorities. It was not until Protestant missionaries became solicitous for the spiritual welfare of the neglected people in rural communities that the Catholic priests traveled on horseback to hold services for their followers who lived in the mountains. The first rural church was built at Corral Viejo in the hills northwest of Ponce, and was dedicated on the occasion of the visit of Henry L. Morehouse in 1904. A few years later a Roman Catholic chapel was built in the same neighborhood.

There have been notable conversions in Puerto Rico in the early years, two of which led to far-reaching consequences.

One convert was a Puerto Rican priest, Juan Ortiz Leon, who for many years has been a leading pastor of the Christian and Missionary Alliance, and was once a fellow student of that priest who was so greatly helped by Mr. McCormick in founding the new mission. He was converted in the Baptist church in Rio Piedras and baptized by Angel Villamil Ortiz, whom Mr. McCormick had earlier baptized. The immense crowd which filled the house and the street was greatly impressed. Mr. McCormick wrote concerning the day, "Many came to jeer, but none were jeering when they went away. Unbelievers were profoundly moved and the believers embraced each other for joy. It was the most impressive meeting that I ever attended."

A second prominent convert was Abelardo M. Diaz, a young school-teacher, who had been one of a large number in the early days of the American régime to attend Harvard University for a special summer course. He was given a New Testament by Mr. Rudd, and its reading turned him from a life of evil companionship to become a disciple of Christ. The young convert later entered the ministry, and for fifteen years was pastor of the Baptist church of Caguas, bringing it to self-support and making it the first church of any denomination to reach that goal. Meanwhile, Mr. Diaz developed remarkable gifts as a writer and became the acceptable editor of the weekly evangelical paper of Puerto Rico. He is also the author of notes on the Sunday school lessons used by all denominations in Latin America.

To carry the gospel to the neglected areas, E. L. Humphrey moved from his home in Cayey and opened preaching stations which grew into churches in the center of the island. When the growth of the work called for new men, L. E. Troyer came to be a missionary in the Coamo district on the south side and Herbert W. Vodra on the north side. Before these men had gained a mastery of the language, sickness required Mr. McCormick to leave Puerto Rico, and this left Mr. Vodra in charge of the San Juan district. Then, soon after Mr. and Mrs. Troyer had established at Coamo a girls' school, they were forced by sickness to return home, and another new missionary, A. A. Cober, after a few years was compelled to seek another climate. Puerto Rico has been the most severe on the health of the foreign workers of all the mission fields of Latin America.

The sickness of the missionaries was not, however, entirely due to the climate, but in a great degree to overwork caused largely by the many open doors of service and the conditions imposed by the density of the population.

The great numbers also of under-nourished children and their poverty-stricken parents, facing actual or threatened want, draw heavily on the sympathies of those who live among the needy people as the servants of the Lord. The early call also for Sunday schools in neglected places led to the establishment of more preaching stations than could be cared for by the native workers, and this situation placed fresh burdens on the missionaries, whose vitality had already been drained by their numerous duties.

To reach such appointments, they went long distances on Sunday afternoons, and all the evenings of the week were used in maintaining a variety of services. One missionary wrote:

> I was absent from home Tuesday until late Sunday afternoon, and during that time never removed my clothing, sleeping in canvas cots and hammocks, on wooden benches and chairs by day and night as opportunity offered; climbed slippery mountain trails on foot and on horseback; crossed rushing rivers, swollen by rains; preached six times, visited many people in their homes; feasted on baked plantain, black coffee with sugar-cane juice, rice, beans, and turkey; went where no American had ever been before, and came back feeling that the Lord had many saints in those hills, and that he is doing marvelous things up there. Friday night we had a service in the home of a recently converted Puerto Rican merchant. As we descended the hillside opposite his house we saw a white banner floating from a very tall pole. "What is that?" I asked. "A signal for service," said the pastor. The large house was packed to the doors. All listened with the greatest reverence.

The missionary's time was also largely used in conducting funerals and performing marriages, in conferences with pastors about preaching, and in the calls of the churches. People came to him for counsel about their personal, business, and family affairs, and to have him mediate in disputes. The changing of pastors from field to field, the auditing of the accounts of the churches and supervising their expenditures, all consumed time and strength. Such appeals, the daily pressure, and the strain were never ending.

The missionary also had to train the churches to keep their records, to raise funds in a systematic way, to join in the salary of the native minister, and this was difficult because the island was occupied so quickly and the work spread so fast in every direction.

The spirit of Protestantism was in the air, and to keep the work orderly and the development normal and free from serious reaction called for the able men whom the mission in Puerto Rico was fortunate in securing.

In the second decade the rapid spread of the work beyond the powers of the foreign missionary to care for it properly, led to the employment of some native pastors who later were found to lack spiritual and intellectual preparation. These men were not able to carry the work forward when their young people in the schools became their superiors in education.

Many difficulties and trials attending the development of self-support in Puerto Rico were surmounted under the tactful and brotherly leadership of Mr. Riggs and Doctor Detweiler, both of whom had established themselves in Puerto Rico as leaders whom the churches and pastors deeply loved and loyally followed. The church in Caguas was the first to declare its own financial independence. It was more difficult there than in other places because there was no parsonage, and the pastor's salary had to be sufficient to provide a home, but victory followed after a careful canvass of the membership and the systematic giving of many small contributions. The success of the church in Caguas was electric and pointed the way to others. Two years later another church declared itself self-supporting. Little by little progress was made until, in the year of the last great hurricane, 1928, fifteen churches were sustained by funds raised on the island. The Baptists of Puerto Rico lead all others in per capita giving and in the total amount contributed. In membership they have advanced under the leadership of Mr. Riggs to first place among the denominations.

In 1908 A. B. Rudd was made general missionary, or superintendent of the Society's work on the island, and in 1909 the number of American missionaries was increased by the arrival of Charles S. Detweiler, who was first stationed at Yauco; the next year he was given charge of the Ponce District and, when Doctor Rudd left the island in 1914, Doctor Detweiler was made superintendent of the Puerto Rican work. Previous to his going to Puerto Rico, he had spent eight years in South America, four years as an independent missionary, partially supporting himself by the teaching of English, and several years as a colporter, selling Scriptures in many parts of Ecuador for the American Bible Society. In 1918, when he was obliged to leave Puerto Rico on account of the broken health of his wife, Doctor Detweiler became a member of the Society's headquarters staff.

George A. Riggs, who had served in Puerto Rico as a district missionary since 1910, succeeded Doctor Detweiler as superintendent of the mission work there, being appointed in 1919, and has continued until this day. He is a very useful man along various lines, especially in building, and this talent was called into play after the hurricane of 1928, when seventeen church edifices had to be rebuilt. He is greatly beloved by the people, as he has made himself one of them.

In 1907 a theological seminary was founded in Coamo under the direction of H. W. Vodra. When three years later failing health compelled his retirement, the school was removed to Rio Piedras and P. D. Woods was appointed to assist Doctor Rudd in the care of the seminary which, in 1914, had its new, beautiful home in the Grace Conaway Institute, named in honor of Miss Grace Conaway, of California, whose devotion to missions led her family to make the gift in her memory. The building was made to accommodate thirty students who attended the seminary or the courses in the university which was located directly opposite and in which the students for the ministry could also take their general studies. The plan to have the university students in the Institute building did not prove feasible.

Soon other denominations, whose missionaries faced the same difficulties in self-support, and who were working in Puerto Rico in ideal comity relations, found it necessary to arrange for the training of their Puerto Rican pastors.

The Presbyterians had established the first seminary and a few years later the United Brethren Mission arranged to have their ministers trained in the same institution. In 1916, the Congregational Mission sent its students to the Baptist Seminary and in a few years the Disciples asked to have their men who were studying for the ministry entered in the Institute. At last in 1919, after consultation with the givers of the Grace Conaway Institute, and after most careful safeguards were introduced in which the denominational traditions and convictions would be conserved, a single theological seminary was established with six denominations cooperating, Congregational, Disciples of Christ, Methodist, Presbyterian, United

Brethren, and Baptist. Each group wishing to do so provided a professor, who, in addition to the instructions he gave to all the students in common, was privileged to conduct classes for those of his own denomination in its distinctive doctrines and polity. At first the three major denominations, Baptist, Methodist, and Presbyterian, provided professorships, but, with the growth of the institution, the Disciples and Congregationalists have each filled a chair in the faculty. From the beginning a Baptist has held the chair of New Testament, and a Presbyterian that of Theology. The seminary rents the Grace Conaway Institute, which is used as its home until a permanent building is erected on a near-by site. The Evangelical Seminary supplements its curriculum by availing itself of certain courses given by the University of Puerto Rico.

The students preparing for the ministry number from thirty-six to forty each year, of whom from seven to nine are Baptists. Students come from Venezuela, Santo Domingo, and Cuba, as well as from all parts of Puerto Rico.

For several years C. W. Tarleton, a graduate of Brown University and a business man of New England, rendered valuable service among the Puerto Rican churches, instructing the students in the seminary and the pastors in agriculture and in the use of tools, and teaching them self-reliance, thrift, and the dignity of manual labor. Mr. Tarleton made his home in the seminary building and for two years exerted untold influence for good. When God took him, in the midst of his wonderful work, it was as a martyr to the cause of manual labor in missionary service. It is sad to relate that while this noble man, who gave the last years of his glorious life to the Puerto Rican mission, was at work upon the Rest Home, built in part from his own meager savings, he was felled to the ground by a blow from behind, delivered by a robber. From this dastardly attack Mr. Tarleton never recovered and, after a lingering sickness, passed to his heavenly reward. He lived, however, to realize the aspirations of his youth to be a missionary, and had the joy of doing his part in bringing in the kingdom of God among the people of Puerto Rico. This faithful follower of Christ gave his means, his strength, and his life to the spiritual enrichment of all whom he met.

The contribution of the Woman's American Baptist Home Mission Society to the establishment of the kingdom of God in Puerto Rico has been very important. Its Board has been fortunate in the selection of missionaries who have patiently and with fine devotion brought the message of Christ to the mothers and their children. Their day-nursery in Ponce, organized by Miss Mary A. Lake, stimulated the interest and support of the Rotary Club of the city in the same kind of work. Similar service was undertaken on the other side of the island by Miss Bischoff. The women missionaries have shown a resourcefulness and initiative which have merited the praise and won the cooperation of public school authorities and the gifts of generously minded Puerto Rican women.

In proximity to the Grace Conaway Institute, they have established at Rio Piedras Villa Roble a training school for women missionaries, from which four students were graduated in 1929. These and others are proving their worth in several churches in the introduction of modern methods in Sunday school and young people's work and in their personal ministry among the homes. This training school has been discontinued temporarily on account of financial necessity.

The most destructive hurricane in its history visited the island on September 13, 1928. More than three hundred lives were lost, and over eighty million dollars' worth of property was destroyed. Two parsonages, the Rest Home, and seventeen of the forty-six Baptist chapels were demolished, and all of the others were damaged. The Board sent Coe Hayne to investigate the loss, and the sad story of desolation which he and Mr. Riggs broadcasted to the churches in an appeal for funds brought sufficient gifts to restore the damages suffered by the churches but not enough to repair the loss to their members. It will be at least five years before the coffee-trees are restored to full bearing.

The disaster again furnished an opportunity to the missionaries to render effective relief service in addition to that given by the Red Cross. Much clothing and other supplies from the churches of the denomination were distributed. It was a serious crisis for the parishes that were paying all or the larger part of the pastor's salary. Of the fifteen self-supporting churches, two asked to be relieved temporarily, and a few requested larger assistance for a time.

More commodious and better chapels have been built to replace those that were destroyed, and, in the spiritual revival that came in the wake of the storm, many accepted Christ. Early in 1929 the Caguas church reported a candidate class of one hundred and sixteen, the Rio Piedras of sixty, and other churches correspondingly large numbers.

A deep impression was caused by the departure of the first Puerto Rican foreign missionary when Jose L. Delgado, a graduate of the University of Puerto Rico and of the Evangelical Seminary, and his wife, a graduate nurse of the Presbyterian Hospital, sailed in December, 1928, for Salvador, Central America, under the appointment of the Society. Doctor Detweiler mentions this as the first concrete demonstration in Baptist circles of the part Puerto Rico is destined to play as an intermediary and interpreter between North and South America—the bridge over which God's Word may pass to less favored lands to the South. If, however, there are to be more missionaries of this type, the boys and girls of the Puerto Rican churches must be preparing for their higher courses of study in a Baptist academy. Feeling their need for such a school, the missionaries have undertaken to establish an institution.

In September, 1926, the Barranquitas Academy of Puerto Rico opened its doors. It owes its origin to the vision of Missionary Stephen S. Huse, Jr., who felt the necessity of providing high-school education for the rural young people in the center of the island who have not these opportunities, especially since it is from the rural districts that the churches receive recruits for the ministry. This school was opened without added expense to the Society. The missionary, his wife, and the local pastor were the teachers, and a Puerto Rican put a house at their disposal. Little by little equipment was added. At the close of 1928 the Society was able to buy a small farm of forty acres for a school site, and the following year a special gift made possible the erection of a recitation building. For the present the school is unable to have a boarding department and, therefore, serves the needs only of the region immediately adjacent. The Home Mission Society now includes this school in its educational budget to the extent of paying the salary and expenses of two single teachers.

The American Baptist Publication Society in September, 1926, inaugurated an itinerant evangelistic ministry through an auto-chapel car, which bears the name of Henry L. Morehouse. A wonderful work of grace has attended the consecrated service of the worker in charge of this new venture, and in the rural communities many converts have been won to Christ. Sunday schools have also been established. Frequently the colporter in charge of the car and its tent has been able to revive churches already established, especially those in the smaller towns. The colporter sells many Bibles and other books but his chief service is in promoting evangelism in all of the churches of the mission.

Puerto Rico has 50 Baptist churches, 100 outstations, 36 pastors, and 4,330 members, with an average attendance at Sunday school of 8,903.

3. Cuba

The American Army of Occupation found a terrible condition of affairs in Cuba, after the years of war, in the concentration camps built by General Weyler. The people herded into these enclosures were allowed to forage for food within certain bounds but were not fed by the Spanish military leaders. The island had become a hospital without medicines and a poor farm without food. Many children, homeless and naked, wandered through the streets and fields. Starvation and desolation prevailed, and anarchy threatened. Of the three million head of cattle that had been used in agriculture, a tenth remained. Only a few of the three hundred and fifty mills for grinding sugar in 1894 were left uninjured, and half of them were in ruins. Yellow fever was frequent and sanitation was neglected. The Americans rapidly restored order, a just plan of taxation was instituted, and a customs service was organized. General Wood, a physician, set up an inquiry proving that a certain species of mosquito was the carrier of yellow fever, and took measures that exterminated the disease. A public-school system was organized, needed public works were begun, and Cuba entered on the difficult road of self-government.

In this new republic, the largest and most important of the West Indian Islands, 780 miles long, containing 44,000 square miles, about the size of Pennsylvania, with a population of 3,500,000, the Society resolved to evangelize the people, who had lost interest in the Roman Catholic Church that had so long held sway in the island. Early in 1899, the door of opportunity was opened to the ministry of Protestants. With the return of peace, the leading evangelical denominations prepared to enter Cuba. The country people, always neglected by Church and State, hungered for religion. Many of the priests returned to Spain, while the most ignorant remained.

In September, 1898, the Board requested the Corresponding Secretary to confer with the American Baptist Missionary Union concerning work in Cuba, Puerto Rico, and the Philippines, and in November appointed a committee to meet with the Home Board of the Southern Baptist Convention. In December the Board approved the recommendation of the joint committee, that the Southern Board take the four Western Provinces of Cuba and the Society take the two Eastern Provinces and Puerto Rico, and advised the vigorous prosecution of work in the new areas of missionary opportunity, with an appropriation of ten thousand dollars for the first year and a plan to make an appeal to the churches for sufficient funds for the great task.

In January of the following year, H. R. Moseley, a former missionary of the Southern Board in Mexico, was appointed general missionary in Cuba. Services in Santiago were soon begun. A favorable lot and a building, remodeled into a church, were secured for twelve thousand dollars. Its pastor, Teofilo Barocio, labored five years, and built foundations of what has become the leading church in eastern Cuba. He was then called to the pastorate of the First Baptist Church of Mexico City, where he rendered notable service till called to his heavenly reward.

In five years the Society had four trained missionaries at home in the Spanish language. In addition to the two already mentioned, there was D. A. Wilson, who had been for fourteen years a missionary in Mexico. He established the church in Camaguey, founded the Cuban Baptist paper, and was a man of marked literary ability. After serving seventeen years as the pastor at Camaguey, he became again a pioneer missionary in the difficult field of Nicaragua. From Camaguey as a center, he made long tours doing heroic evangelistic work in the several preaching stations for which he cared. The fourth member of the first group was A. L. Story, born in Cuba and educated in Brooklyn, New York. He had been an agent of the American Bible Society in Venezuela and Colombia. He was the first president of the college at El Cristo, and a gifted teacher. He was later pastor at Santiago, a missionary in Puerto Rico, and a teacher in the theological seminary.

Thousands flocked to the Protestant missions, and large numbers were received as members. For a time it seemed as if the whole island would be quickly evangelized. New recruits were sent by the mission boards from the United States, and converts showing promise of some ability as evangelists and preachers were thrust out into the fields.

At Mr. Wilson's first morning service twenty-five were present, but in the evening more than one hundred attended, and the children sat on the floor. Sixteen copies of the Gospels were sold. The missionary was an enthusiast in Sunday-school work, and with four others collaborated in publishing a book on Teacher Training. It was a solace of his old age to know that a convert under his preaching, trained in the mission school at Cristo, had become a successful minister and was his successor in the pastorate of the church at Camaguey.

The wounds received in the long war with Spain were slow in healing. The island was a land of desolation, the people were miserably poor. From its serious sickness, the country had a prolonged convalescence. Cuba was in a weak and tottering condition. Uncertainty of trade relations with the United States made the conduct of the sugar industry unprofitable. Bitterness was engendered toward the country which had liberated the people. Under these conditions of desolation and hard feelings, it was difficult to conduct missionary work. In this time of distress, the converts were always loyal and devoted, but they wondered what the future might bring. While they were walking bravely forward in faith, trusting God where they could not trace the way, one of their beloved leaders and pastors, Francisco Gonzales, was drowned while returning from a preaching station in the country. The circumstances of his sudden death were never known, but he was probably overwhelmed by the rushing waters that pour down from the mountains filling the river-beds, usually dry or forded easily. His loss seemed irreparable, and cast a deep gloom over the churches. The large family of this missionary, the desolate wife and seven children, the oldest of whom was fifteen and the youngest one and a half years old, passed safely through the years of distress. The children were all educated and have been a credit to their parents and a joy to their devoted mother. Some of them have occupied influential positions in the educational work and in the church of Santiago.

In 1904 A. B. Howell, a gifted worker, joined the missionary force. Learning Spanish when a Roman Catholic boy on the Mexican border, he was educated in Denison University, and disinherited because he became a Protestant. He followed the construction of the railroad that was being built to Guantanamo from Santiago and endeavored to plant the gospel in each town as it was reached by the train. He established a strong church in Guantanamo, and evangelized the surrounding area, spending much of his time in the saddle. Later he took the place of Doctor Moseley as superintendent of the Mission, and led the Cuban Baptists in their great step forward in self-support.

In 1918, at the Annual Convention of Eastern Cuba, Mr. Howell proposed that the Baptists recognize the following principles: that the foreign missionary is the personal representative of the American churches that pay his salary, and that his relations to the Cuban churches should be advisory and inspirational; that the pastor is the leader and representative of his own people whom he serves, responsible to his church and to the Convention which helps the church to support him; that henceforth the Home Mission Society, instead of making specific appropriations for salaries of individual workers, should make an annual appropriation to the Convention, and that the distribution to the workers of the Society's contribution be left to the Convention, subject to the final approval of the Society. These principles were heartily adopted by the Cuban Baptists, who appointed each year a committee to work out the schedule of salaries and to consider the necessary pastoral changes. The first year in which this plan was adopted, the committee set a standard salary and determined how much of this was to be met by the different churches. As a result, they reduced the budget appropriation of the Home Mission Society by nearly eight hundred dollars, and increased the amount to be raised by the Cuban churches by a little more than four thousand dollars. In taking this step, Cuban Baptists placed themselves in the lead of every other Latin American Baptist Mission except Brazil in the matter of self-support.

As a result the pastors and churches have become more self-reliant. They have learned self-government and through their committees have successfully reached wise decisions concerning missionary aid to churches. The new plan has also increased a sympathetic interest toward The American Baptist Home Mission Society, taking away a certain discontent when some pastors felt they had not been treated fairly by the American superintendent. It has been a relief to the secretary of Latin American work, and to other representatives of the Society in Cuba and New York, not to deal with salary problems. The churches, however, have not always reached the goal set by the Cuban Committee and this has meant suffering for the pastors. Some think that the goal was set too high. A few ministers, in their zeal for self-support, undertook to make up by their own labors what the church failed to raise toward their salary. Their usual method was to establish private schools, located in the church, in which they daily taught, and from the tuition, willingly paid by parents, they partly supported themselves. Daily instruction in the Bible was given to all of the pupils, many of whom were also members of the Sunday school which met in the same room. Such primary schools were very much desired by the people, and the pastor's influence in the community was greatly increased. One missionary led his church to declare itself independent of all mission aid, and when business depression caused the church to lessen the amount given for his support, he accepted a position as bookkeeper in a large store, continuing his pastoral labors in order that he might keep his church in the column of those which were self-supporting.

Puerto Rico has also been working for self-support, but it is not right to compare the Puerto Rican and Cuban missions to the disparagement of either one. The development and growth of this spirit has been affected by the differences in the two islands. Cuba has not the density of population of Puerto Rico and therefore its Sunday schools and congregations are not so large. In Puerto Rico there are several Sunday schools with an average attendance of over two hundred and in some churches the attendance is from three to four hundred, while in Cuba no Sunday schools have an average of two hundred. The area of the mission in Cuba is ten times larger in extent than the field in Puerto Rico, the towns are smaller, and the number of children is less. In eastern Cuba, however, there is an abundance of land, and among our church-members are more small landowners than are found in Puerto Rico, where the poverty of the people is very great and the wage level is low.

The Cuban Baptists have also learned to conduct successfully their own Home Mission Society, and their chief distinction is made clear in the story of its development. In 1908 The American Baptist Home Mission Society sent its first missionary to Baracoa, a city and district at the extreme tip of the island, separated by mountains from the remainder of the island, and reached generally by small coasting steamers or sailboats. The trail over the mountains is very difficult and dangerous. M. C. Treat asked to finance this particular field, where the missionary not only preached in the city but also extended his spiritual ministry to the rural communities of that strangely isolated region. After twelve years of slow but sure growth, Mr. Treat concluded that the churches should have an opportunity to show their real strength, and discontinued his gift.

At the annual meeting of the Cuban Convention held in Camaguey in 1920, the representatives of all the churches considered the continuance of the work in the Baracoa field, and to accomplish this purpose, the Cuban Baptist Home Mission Society was organized, and a budget of three thousand dollars was approved for the first year, toward which they asked The American Baptist Home Mission Society to subscribe one thousand dollars. This courageous step was taken while the churches in the remainder of the Cuban mission field were boldly striving to carry out their plan for full self-support. With the amount given by both Societies, four rural missionaries in Baracoa were supported, and a new field was opened in another part of the island. In the second year, the contribution of the American Society was cut in half, and after that it was not needed. The Cuban Baptists have since increased their missionary offerings which, for the year ending April 30, 1926, had amounted to $6,500. During that period, they not only carried forward their work in Baracoa, where there were twenty churches and over six hundred members, but also opened four new fields in other parts of the island, one of which is the Third Baptist Church of Santiago. The Cuban Home Mission Society has its own executive secretary who visits the churches to make addresses, raises funds for its missionary budget, and also supervises the activity of the workers.

The churches at Baracoa have a primitive zeal and evangelistic passion. The members often walk great distances to attend church. The preachers go about on horseback, often fording dangerous streams, preaching in thatch-covered huts or in the open air, and laboring without American supervision. On one occasion a Catholic landowner arranged for a discussion between a priest and a Baptist missionary, who showed that he obtained his religion from the Bible only. Out of that discussion, thirty-five converts were won to Protestantism. On another occasion, while a Baptist Association was in progress, the priest of Baracoa undertook to address the delegates, but was soon glad to retire discomfited by his zealous opponents. A lay preacher from the district, who was a young farmer, after visiting a Workers' Institute in Cristo, was converted and tithed his income, that he might be able to contribute thirty dollars per month toward the work of his church.

In the Baracoa district farmers sometimes dedicate a part of their land and a portion of their live stock to the Lord, giving the increase of that part as their offering. Such simplicity of faith is contagious. Outside of Baracoa and one other town, the whole field is rural, and the great event of each year is the Annual Convention which hundreds of people attend. The American Society occasionally makes a small grant to help in building chapels if the local church raises at least fifty per cent. of the cost. The Baracoa Mission has its own monthly paper. It is significant that the Cuban Home Mission Society, organized to promote the evangelization of the Baracoa district, is now spending the major part of its income in new fields in the neighborhood of the older and stronger churches where the cost of living is higher and the difficulties more numerous.

The Cuban Mission has enjoyed a strong educational growth which represents the life work of Robert Routledge, a Canadian, a graduate of McMaster University and of its Divinity School. He served five years under the Canadian Baptist Board in Bolivia and, after a pastorate in Indiana, became president of the Colegios Internacionales, which a year earlier had been founded in Cristo, one hour distant from Santiago and one thousand feet above the sea. The institution at first began with simple primary work but the courses have grown to include the senior high school which is one year in advance of an American high school and grants to its graduates the Cuban A. B., admitting one to professional studies in the University of Havana. The college has also ministerial courses.

Throughout eastern Cuba in the Baptist churches are found many men and women who once were boys and girls at Cristo. Some graduates are pastors and the wives of pastors. Others hold excellent positions in business, and one is president of the Board of Education in the city where he resides. There are fourteen primary schools, nine of which are managed by pastors without receiving financial aid from outside agencies; their attendance varies from twenty-five to one hundred and twelve.

In the First Church of Santiago are two men who frequently occupy the pulpit and are in wide demand as public speakers. One was converted long after he had left the priesthood and has entered the teaching profession; the other is the pastor's son-in-law and principal of the government normal school. These men often preach at the outstations in the suburbs where, on Sunday afternoons, they conduct four Bible schools. Other members of this church are teachers in the government institutions, and one is a director of music in the normal school.

The Santiago church is located on one of the principal business streets and opposite the new government palace; the remaining strong churches are in Bayamo, Camaguey, Guantanamo, Manzanillo, and Ciego de Avila.

Since 1920 President Routledge has been the only foreign missionary of Northern Baptists, with the exception of a small group of teachers.

The American Baptist Publication Society, through the spread of Christian literature, has cooperated in the work of evangelization. For twelve years it has supported a Cuban colporter who has also served as the executive secretary of the Cuban Home Mission Society, and, in 1929, gave to the Cuban Baptists an auto chapel car.

In the earlier years the Woman's Society supported several missionaries who served as teachers in the primary schools and at Cristo, but later has limited its gifts to two Americans. There are 77 Baptist churches and 12 outstations in the Northern Baptist Mission in Cuba, and 38 Spanish-speaking pastors. The total membership of the churches is 3,440. The average attendance of Sunday schools is 4,860.

4. El Salvador

El Salvador, Honduras, and Nicaragua comprise about one-half of the area and more than one-half of the population of Central America. The area is nearly the same as the State of Colorado, but its population is several times greater. In 1850 and forty-five years later these three central republics of Central America tried to combine and adopted a constitution, but the effort failed. Through the work of Baptist Missions, it is hoped to bring the three republics into a spiritual unity which perhaps may later lead to a political union. The Gulf of Fonseca serves them as a joint harbor to which the

United States has secured by treaty perpetual and exclusive rights for a possible naval base. Like most Latin American countries, the central republics have a few residents of elaborate culture. They have higher institutions of learning and many of the citizens have studied in Europe and in America.

As early as 1822, Rev. and Mrs. Joseph Bourne, of Bradford Academy, England, were sent by the English Baptist Mission Society to British Honduras. The first baptism was in 1825, and the next year there were twenty-one communicants. In 1834 Alexander Henderson joined the mission and translated the Gospel of Matthew into the native language. In 1847 a Baptist church in Edinburgh met the expense of printing the first portion of Scripture; later doctrinal discussions interfered with the growth of the work. An English convert, Frederick Crowe, was ordained, and in the face of great difficulties established a mission in the capital of Guatemala, where his school was patronized by a group of influential citizens. He published in 1850 a volume of 588 pages on *The Gospel in Central America.*

The American Bible Society and the British and Foreign Bible Society early sowed the seed by the wide distribution of the Scriptures. As their colporters passed through the republics, they sold portions of the Bible, and preached the gospel. Believers in Christ joined themselves into little bands in many places, but it was not the custom of the Bible agents to form churches. These representatives of the Bible Societies had many strange experiences and were often opposed in their work by Roman Catholic priests.

Conscientious gospel work was also carried forward by the missionaries of the Central American Mission, and the California Society of Friends. For more than eighty years the Moravians worked among the Indians and Negroes in what is now a part of Nicaragua, and later urged the Baptists to enter Central America. Their request was soon reenforced by another that came in a very unexpected and clearly providential way. In June, 1910, the Board of the Society voted that its field secretary, Doctor Barnes, should examine into the spiritual needs of El Salvador, with a view to establishing a mission in that country and, if he thought best, to make a tentative location, subject to the Board's approval.

Already the American Bible Society had received a letter from a Salvadorian business man asking for the address of the Society.

When Doctor Barnes visited the republic in 1910, he wrote in his diary the following:

> It is a remarkable fact, almost phenomenal, that after twenty years of work by the two interdenominational Bible Societies and the same period of work by the undenominational Central American Mission, with possibly two thousand believers in the four central republics (including Costa Rica), there are no Pedobaptist mission workers or converts among the natives. On our most vital contention that only believers should be baptized, there is unity. On the other question, as to the act of baptism, there has been variation of practice, but all the seven missionaries now on the ground, aside from Moravians and possibly two of the women, are immersionists by personal conviction. This is true of the one missionary in El Salvador. The agents of both Bible Societies are Baptist ministers ordained in England. Nothing of all this was known to us when our Board voted to look into the needs of El Salvador. But One above knew toward what he had been leading for twenty years.

In February, 1911, on recommendation of Doctor Barnes, the Board voted to open a mission in El Salvador, and William Keech, an English Baptist minister, who had been superintendent of the British and Foreign Bible Society's work in Central America, was appointed as the Society's missionary to serve one year, and provided a budget of six thousand dollars. The Board also was fortunate in securing the services of Percy T. Chapman, a member of the La Salle Avenue Baptist Church in Chicago. He and his wife were self-supporting missionaries, and gathered a group of disciples in the second city of the country, Santa Ana, and led them in the erection of a house of worship.

The work prospered from the start, and little groups of believers hidden away in the mountains and the valleys invited the missionaries to visit them and to explain more fully the teaching of the Scriptures. Mr. Chapman traveled extensively, established the believers, and organized them into Baptist churches. In 1915 the Woman's American Baptist Home Mission Society sent two missionaries to work among the women and children.

In 1916 the Congress on Christian Work in Latin America was held at Panama City for ten days, and was attended by three hundred and five delegates from twenty-two countries and represented fifty mission boards. At this significant conference the Baptist missionary societies were requested to occupy the three central republics of Central America.

The way in which colporters of the American and English Bible Societies have sown the seed which has ripened into harvests reaped by the missionaries of the Society in Central America is seen in the conversion of a business man of La Union who purchased his first Bible from a colporter in 1889. This book he regarded with reverence, kept it carefully in his house, read it during Holy Week and occasionally at other times, with a superstitious regard. In 1921, after his first Bible had been eaten by the white ants, he purchased another copy from Mr. Chapman, the Board's missionary in San Miguel, who kept the name and address of the man so interested in the gospel and sent him the little monthly missionary paper which had a department of Bible study and published the names of readers answering certain questions correctly. This led to a correspondence between Mr. Chapman and the business man, Don Pedro, to whom he sent a copy of *The Way to God,* by D. L. Moody. Later Don Pedro himself distributed the gospels and other Christian literature, and kept a stock of books for sale in his store. All this led to the conversion of the merchant and several members of his family.

In Salvador there is a little mountain town near the frontier of Honduras, called Ciudad Barrios, after the Republic's greatest patriot, because it was his birthplace. This national hero, Gerardo Barrios, was the leader of liberalism one hundred years ago in Central America. After a brilliant career as statesman and president, he was shot by the forces of reaction, led by the clergy. In this city in which some of the leading citizens welcomed the gospel, there is the largest church building in eastern Salvador.

On its front wall a marble slab bears witness to the fact that the most liberal and conspicuous donors making possible the church edifice were Percy T. Chapman, a former missionary, and Cornelius Woelfkin; the latter in his last sickness arranged for the distribution to different missionary enterprises of a large sum of money that had accumulated for the purchase of flowers to cheer him. The amount which the Society later received from Mrs. Woelfkin was given to help in the erection of the church in Ciudad Barrios.

This church appoints a committee to distribute gift portions of the Scriptures. Its enterprising pastor offers a stock of books for sale and has the only book depository in that part of the country. He keeps a colporter in the field who makes a living by being allowed twenty-five per cent. of his sales.

On a recent visit to Salvador, Doctor Detweiler received a call from an aged man who asked if his degree was in medicine or in theology, saying that, if it was in medicine, he wished to convey him to a sick person. There are many doctors in Salvador but they reside in the large cities. One of these physicians, summoned to visit a sick man in Ciudad Barrios, charged him a fee of one hundred and fifty dollars. It was no wonder that the announcement of the visit of a doctor had raised hopes in the minds of the sick.

This enterprising church in Salvador, from whose life flow rivers of living water, has a membership of forty-three, and an average attendance of fifty-five. Its Sunday school stimulates the intelligence of the children far more than the little public school that cannot take them beyond the fourth grade. Typical of churches in other parts of the republic, the church sent with Doctor Detweiler and Mr. Todd, his missionary companion, seven delegates and three visitors to the Annual Convention. They traveled nine hours on muleback, as delegates from other churches were doing, and were part of a company of a hundred Baptists journeying that day in the same direction, constrained by the love of Christ to confer together concerning the evangelization of the people of Central America.

The labors of the missionaries in El Salvador have been very fruitful with every indication of divine approval. The work naturally spread into Nicaragua, where the missionary results were equally encouraging. In 1931 there were sixteen missionaries and national pastors, eighteen churches, and thirty-seven outstations in Salvador and 873 members.

On the human side, the work in Central America began as a result of the investigation and advice of Doctor Barnes; on the divine side, our entrance upon the work was a step in the wonderful path made by the Lord which began in the heart of an Englishman ten years before the Society was born.

5. NICARAGUA

In 1916 the Board recorded its purpose to enter Nicaragua, the largest of the Central American republics, with an area of 49,200 square miles, and a population of more than 700,000 inhabitants, as soon as a missionary and his support could be found. They were moved to take this action on account of the spiritual destitution of the people. The providential preparation for Baptist work in the republic, which was about to enter into close relations with the United States, assisted the Board in its decision. A. B. DeRoos, later the Board's evangelist in Mexico, had earlier established an independent mission in the republic, and Miss Eleanor M. Blackmore, an English nurse, had labored in its steady growth, and was adopted in 1917 as a missionary by the Woman's Society. The Board was deeply impressed, too, by the request of the Latin American Panama Congress that the Northern Baptists should accept responsibility for the evangelization of the three middle States of Central America.

The following year, Superintendent Brewer organized a church in Managua, established two missions in near-by cities, and temporarily selected three native missionaries to care for the work. The people were prepared for the gospel, and converts were multiplied. In various parts of Nicaragua, Bible colporters, visiting evangelists, and other workers had labored many years, and, as in El Salvador, scattered believers in Christ were found who heard the missionaries gladly. Early in 1918, William Keech, of El Salvador, supervised the work for four months, and in October of that year D. A. Wilson, of Cuba, became superintendent of missions. His long experience in Mexico and Cuba had given him a rich preparation for service in this difficult field which soon responded to his labors. In four years five churches were organized, fourteen outstations were opened and the membership grew to two hundred. After four and a half years of service, Mr. Wilson passed to his reward on February 24, 1923.

In Nicaragua the Woman's Society began the educational work, opening four primary schools in different towns under the supervision of Miss Dora DeMoulin, who soon advocated the placing of a higher institution in Managua for instruction in all grades, including high school courses. Within a year the Woman's Society purchased a house which was adapted for classrooms and a boarding department for girls.

In 1922 the Society secured a large piece of land with a building already upon it. This structure was immediately remodeled and used for classroom purposes, but it was not until 1925 that a dormitory for boys was built and a Boys' Department formally opened. Since then the growth has been rapid. There are more than four hundred boys and girls enrolled in all grades, of whom forty-five boys and thirty-six girls are boarders. One of the first graduates of this school is studying medicine in Mexico City; he is active in Christian service, and looking forward to serving his own country as an evangelical physician. Another graduate is a dependable teacher in the school. Students frequently accompany the local pastor in evangelistic excursions to the surrounding country. Miss DeMoulin, the founder of this school, laid down her life for Nicaragua, passing on to a higher life in April, 1929. She was succeeded as principal by Lloyd E. Wyse.

The work has greatly prospered, and in 1930 there were 10 missionaries, seven churches, 34 outstations, and 630 members.

In March, 1931, a violent earthquake destroyed the school buildings of both home mission Societies, and the hospital recently erected by the Woman's Society. The catastrophe occurred on a Saturday when the schools were not in session. The property loss was ninety thousand dollars, but there was no loss of life.

6. Honduras

In 1918 the executive secretary secured a gift of five thousand dollars annually for five years to open a mission in Honduras, one of the republics for which the Society undertook to assume missionary responsibility. For several years the Board attempted to begin the work, and a family was early selected. The serious sickness on the journey to their station made it necessary for them to return home, and later a second missionary, after a brief residence, was compelled to leave the field on account of his wife's illness. Mission work in Honduras has not since been attempted, and the friends in California designated their gift, intended for Honduras, to the opening of a mission in Haiti.

7. Haiti

In 1917 Secretaries Barnes and Brink were requested by the Board to examine into the spiritual needs of Haiti and conditions in Cuba. The same year the secretaries were asked, in cooperation with the Woman's Society, to study the religious needs of Haiti, and also to investigate the need for mission work in the Bahamas, the Virgin Islands, and the West Indies. In 1919 the Committee on Cooperation in Latin America asked the Board to do missionary work in Haiti.

Four years later, the means having been unexpectedly provided, A. Groves Wood, recently of Jamaica, and born and educated in England, was selected as mission superintendent in 1923. His salary was early assumed by the Sixth Avenue Church of Brooklyn, and special gifts greatly assisted in starting the work. Miss Helen R. Yost has also served with high devotion, and Mrs. Wood, educated at Colby College, has labored zealously under the difficult conditions that family life in Haiti impose. With gifts made by J. Ackerman Coles, the United States Marine Corps Hospital was purchased for the superintendent's residence, and the church in Cap Haitien was rebuilt.

Churches have been formed and primary schools have been opened, and the work has rapidly grown. Many devoted Protestant missionaries had labored in Haiti, but evangelical Christianity had not been firmly planted with a full-grown institutional life and social order. It had not advanced much beyond the stage where Bible distribution and preaching services constituted the entire missionary endeavors. Scattered over the island, the superintendent found groups of believers and little churches not organized into associations, the fruitage of faithful servants of the Lord who bravely labored without adequate support and under heart-rending conditions. On March 5, 1823, Thomas Paul, of Boston, was commissioned by the Baptist Missionary Society of Massachusetts to do missionary work in Haiti.

In announcing the step, the Society said: " Should he find at the expiration of the six months for which he is appointed to labor that there are encouraging prospects of success, it is the determination of the Board that a permanent mission should be established on the Island." The missionary was given a stock of Bibles by the Massachusetts Bible Society, and a special copy was prepared for presentation to the President of the Republic. A Boston merchant provided passage on a merchant vessel. *The American Baptist Magazine and Missionary Intelligence* of the same year contained two letters from Mr. Paul after his arrival. They described his cordial reception by President Boyer, who expressed the hope that the missionary would proceed with caution, as a too aggressive ministry might occasion disorders, although the Constitution guaranteed full religious liberty. The government officials were eager to secure copies of the Bible, and the following Sunday he preached in the Capitol to a small gathering.

At Cap Haitien he rented a small hall and preached in it the greater part of the six months which he spent in Haiti. He found several Christian believers. In 1824 the same Baptist magazine reported his return home, and that in Haiti he had been treated with the greatest courtesy and respect.

On January 29, 1845, Elder William M. Jones and wife, of Philadelphia, reached Haiti for missionary work. They were appointed by the American Baptist Free Mission Society which grew out of the antislavery agitation in the United States and was formed by Baptists with strong convictions on the sin of slave-holding, who were unwilling to have fellowship with the owners of slaves and who included in their purposes both home and foreign missions. The missionaries were sent to Haiti to " diffuse among the people the purifying and elevating influences of the gospel," to establish schools not only for the education of the Haitians, but to train missionaries for work in Africa. Four others were appointed during the next two years and eight converts were baptized at the seashore in the presence of a great multitude.

Mr. Judd, of Meredith, New York, who was among the later missionaries appointed, labored for twenty years in Port-au-Prince, highly esteemed by the governing class. He was a close friend of President Salnave, who was assassinated in 1869, when Mr. Judd was forced to flee from the country to Santo Domingo, where he soon died of fever. The church which he organized remained pastorless until 1890, during which time a committee of members was in charge of the services.

One of Mr. Judd's converts was Mr. Hippolite, who sent his son, in 1875, to be educated in the United States. The young man spent six years at Hamilton, New York, in the academy and university, three years in the Newton Theological Institution and three years in France in preparation for the ministry. After a year of service among Jamaican Baptists, Lucius Hippolite became the pastor of the Baptist church of Port-au-Prince and remained in the position for thirty-eight years, until 1928. The pastor had a small patrimony which supplied his modest needs.

The same year in which the American Baptist Free Mission began work on the west coast, a British Baptist Mission was started at Jacmel on the south coast, and appointed E. H. Francis, then living at Lucca, Jamaica, who early established a school with two women teachers. His amiability soon won for him the affection of the people, who mourned his death from yellow fever in July, 1846. He was succeeded by W. H. Webley in 1847, who served throughout a faithful life which closed in 1868.

The Baptist Missionary Society of London transferred the work to the Jamaican Baptist Missionary Society in 1885, and Nosirel L'herisson has since been pastor of the church in Jacmel. He has been in part supported by gifts from the Jamaican Baptists, occasional offerings from the Lott-Carey Convention, and grants for a few years from the Society for school work.

The Jamaican Baptists have had a large share in planting the Protestant faith in Haiti.

The devoted service of Miss Jemima Straight, an independent missionary teacher in a mountain village, became known to Elie Marc, a French student in the Newton Theological Institution, and in 1894 he went to Haiti and opened a store to enable him to be a missionary. As pastor of the church in Trou, he has labored with rare devotion and with fine results. For thirty years he trained converts to visit in bands to evangelize the surrounding villages.

Therefore, the Board found two vigorous Baptist groups, one in the extreme south under the leadership of Mr. L'herisson and one in the far north under Mr. Marc.

During the first period of American occupation in Haiti, banditry was suppressed after some regrettable incidents, but the American officers respected the sensitive educated class of Haitians and greatly helped the ninety-seven per cent. of illiterates. The masses of people living in the country were benefited by the occupation. Roads and bridges were built, naval physicians became public health officers, opening clinics for the poor and hospitals for all classes, and surplus public funds were used for rural education, in which agricultural and manual training was stressed. This work was well advanced when A. Groves Wood settled in Cap Haitien and secured the cooperation of Elie Marc and his small group of Baptists.

The work has spread to many parts of the republic, and several churches have been formed and converts multiplied. Early the Cap Haitien church joined the new Baptist missionary movement, when its blackened walls sheltered a roofless enclosure in which a tree was growing. Soon a new edifice was given by J. Ackerman Coles. The first year saw the work revived at Trou, and, in an extensive tour, Mr. Wood and Mr. Marc saw the spiritual influence spread in many villages. In Ste. Suzanne, where Miss Straight had taught, converts were baptized, and at Fort Liberte, the ruins of a French colony of eighteenth century, another little church was revived and strengthened. Two of Mr. Marc's trusted leaders visited the interior, and in Hinche the church grew from sixteen to sixty-four members. The good news of salvation spread to Thomonde and Bois Joli, where groups of believers were established in the new faith. Of these interior churches Osiris Lamour became the very efficient pastor, and Vilfort Eustache became pastor at St. Michel. These men had been carefully trained by Pastor Marc and were ready for the labors made possible by the assistance that Superintendent Wood was able to give.

At one of the mission stations a little chapel of mud walls and thatched roof was no sooner completed than it became too small, and here occurred the conversion of a notable voodoo priest. He attended a gathering in the home of one of the Baptist brethren, and was deeply affected by what he saw and heard. One verse of scripture that haunted his memory was, " No man having put his hand to the plow and looking back is fit for the kingdom of heaven." This text kept revolving in his mind, and finally led to his conversion. Another priest of the same sect was converted through reading the Gospel of John in Creole, the rude dialect of the French, spoken by the country people. The Baptist pastor translated this one gospel into the Creole as an experiment and The American Baptist Publication Society printed it for distribution. This priest had a small temple in his yard. The first thing he did after his conversion was to gather together his idols, images, fetishes, and other charms used in voodoo worship, and pack them into his private temple. He then cut down the sacred tree, under which most of the heathen ceremonies were performed, and added it to the temple pile. He next summoned the nearest Baptist leader, who came with several members of his church, and on their arrival the converted priest poured kerosene over the voodoo shrine and set it on fire, announcing, as he did so, his intention of building a church for the preaching of the gospel on the same site. The news of this conversion and defiance of the voodoo religion spread like wild-fire through the region, and others were won to Christ as a result of his testimony.

In an article written several years ago by Doctor Detweiler, he illustrated the heathen darkness of Haiti by the following:

> All night long she heard the crying of a little baby and, in the morning as the crying suddenly became more frantic, she determined to investigate. She was an American lady who had just come to this foreign town to make a home for her husband, and she hesitated a little about offering help to a neighbor while still unknown in the place. The cry of the child overcame all hesitancy. As she entered the court-yard of the house across the street, a strange sight met her eyes. Over a small fire of wood a mother was holding a little baby by the heels, head downward, in order to smoke out the sickness, or perhaps the evil spirits that caused the sickness. Fortunately the American lady knew enough of the French language to win the confidence of her new neighbors and to show them a more excellent way of caring for a sick child. This was not in the interior of Africa or Asia, but was within four days' sail of New York. It was the island of Haiti.

From Santo Domingo, four hundred miles away, converts among a colony of Haitians working on a sugar plantation, La Romana, journeyed on foot to Trou seeking baptism and later one of these, a Baptist, made the long journey to ask closer fellowship and spiritual help from the Baptist mission. He brought a letter signed by converts and a list of six hundred believers who joined in the appeal. Missionary Wood and Pastor Marc responded to the call, and a church of sixty members was organized at La Romana in 1928. The following year forty were baptized, and a pastor from Haiti was sent to shepherd the flock.

Missionary Wood has also established many primary schools. These are held in the thatch-covered meeting-houses, with rude desks used by the pupils in relays for writing lessons. In some places there are night classes for adults who want to learn to read. In one town nine young men came to the pastor at six o'clock in the morning for a reading lesson before going to work in the fields. These schools vary in size from seventy-five to one hundred and thirty pupils.

One Haitian has graduated from the Northern Baptist Theological Seminary. Ruben, son of Pastor Marc, graduated from the Newton Theological Institution, remaining a year longer for the study of religious pedagogy. Three young women have studied in a

Christian normal school in Jamaica and a young man has entered Calabar College. A few leaders have already been prepared but the greater harvest awaits a larger number of men of trained minds.

The Negro Baptists of New Jersey, under the Lott-Carey Foreign Mission Society, have taken charge of the neglected island of La Gonave. An independent Baptist missionary, J. Alfred Pearce, with great self-denial is evangelizing the neglected people on the island of La Tortue.

The Society's mission in Haiti in 1931 had fourteen churches and 62 outstations with 1,386 members, and 15 day schools with 700 pupils. Pastor L'herisson at Jacmel reports 1,352 members, and these, with the independent churches in Port-au-Prince and St. Mark and the island of La Gonave, show 2,700 Baptists in the republic.

The far reaching results of Christian influence were manifest in the life of Pastor L'herisson, a Haitian of French ancestry, who was destined for the priesthood and sent to Paris to complete his education. In the broader horizon of the French capital, he decided to become an artist. His father gave reluctant consent and for a while supported him while he studied painting in the Paris salons. Then, as he insisted on a business career for his son, young L'herisson took a position in Liverpool where he continued his education for two years. Early in the eighties he came back to Haiti, the land of his birth, and gradually became embroiled in the stormy political life of the republic. His father was cast into prison and while there contracted smallpox and died. The son carried on the business and political interests of his father until he was forced to flee to Jamaica. A turn in the political wheel made it possible for him to return to his native land, and in gratitude to God he promised to paint a picture for the Roman Catholic church. For his subject he chose Christ at the well with the woman of Samaria. While at work on this picture, a young Baptist came to him for a lesson in drawing. He took advantage of the opportunity to ask the young man if he could find out from the Bible at what hour the Saviour talked to the Samaritan woman, as he wanted the lights and shadows of the picture to be correct. The young man loaned him a Bible and told him to read for himself. L'herisson commenced to do this and found springing up in his heart a new joy. One day he discovered the commandments in Exodus 20 and was brought to a sudden stop.

Here he was in a task condemned by God's law, painting a picture that was to be hung in a church for people to worship. At once he took his brush to destroy the painting when his young pupil deterred him. It was finally given to this pupil and preserved in his home—unfinished as it was—as a reminder of the struggle in his teacher's heart. From that day L'herisson gave up Romanism. He and a young doctor, who had become an atheist, commenced to study the Bible together, and through its teachings became converted without attending a Protestant service. They then went to the Baptist chapel, declared their faith, and were baptized.

8. Jamaica Renews Her Courage

In the early years of the last century English Baptists opened a mission in Jamaica. It was so successful that the converts asked that the appropriations be discontinued, so that the British Baptist Society might increase their efforts to evangelize the peoples of heathen lands. This threw heavy burdens on the English missionaries, whose presence was still desired by the native Jamaican churches. At last after many years of prolonged financial reverses through which the island had passed, realizing the sufferings and sacrifices which their brave brethren were silently enduring, the British Baptists suggested the raising of a Sustentation Fund, offering to double an agreed amount which the Jamaican churches would raise. This plan was under consideration in 1919-1920 when Mr. and Mrs. Mornay Williams, of Englewood, New Jersey, during a year's stay in England, learned of the contemplated effort to assist the churches which they had previously visited in studying missionary work in the West Indies.

Mr. Williams was a lawyer in New York City, the son of Dr. William R. Williams, who had left the profession of law to become the pastor of the Amity Church in New York, to which he gave a lifelong ministry, and in the course of which he was chosen the first recording secretary of the Society.

At Mr. Williams' suggestion, the British Baptist Missionary Society invited The American Baptist Home Mission Society to assist the Jamaican churches in their efforts to meet any conditional offer they might accept from their friends across the sea. In 1921, Secretary C. E. Wilson, of London, and Thomas C. Penny, later president of the British Baptist Union, visited New York to find a possible way in which English and American Baptists might unite in assisting their struggling fellow Baptists in the West Indies. After conference and on the recommendation of a committee that visited Jamacia, the Board voted on October 17, 1921, to give five thousand dollars the first year to strengthen the courses at Calabar College, to assist with scholarship aid its Baptist students, and to aid in pastoral support.

The Board also provided a part of the salary of T. I. Stockley, the executive secretary of the Jamaica Baptist Union, whose work was to collect the share of the Sustentation Fund which the local churches and their friends were to give. The campaign was continued till April 30, 1927, when all the goals were reached. The courses and equipment of Calabar College had been improved, ten of its Baptist students had been assisted annually in their preparation for the ministry, and the desired Sustentation Fund of Three Thousand Pounds had been completed. It was mutually agreed that the income of the fund should be given on condition that if sufficient pastors could be found, no one receiving the aid should assume an oversight of more than three churches, and if possible not more than two; and that the churches whose pastors received aid should increase their subscriptions at least twenty-five per cent. the first year toward pastoral support.

The total gifts of the Society for the work in Jamaica were $22,800.

XIII

MAKING HOMES FOR THE CHURCHES

The Christians on the frontier knew the deep meaning of the words, "the church in thy house," as in all new settlements the common meeting-place of the disciples of Christ was in the house of some believer. This situation always existed while the Baptists were making their converts in the colonial and later days. There was no concerted effort to build or aid in building churches for the congregations which, unaided by their friends, could have but the simplest places of worship.

The smaller churches asked the stronger and larger to help them in providing their church homes. An interesting illustration of this happened in 1730 when the First Baptist Church of Providence, Rhode Island, was asked by its pastor for a collection to assist a company of Baptists in New York City to purchase a lot and erect a house on Golden Hill. The pastor, James Brown, gave one pound, and his people gave ten barrels of cider for the work.

When the Society was formed, there were few meeting-houses in the Western States. Doctor Going found a brick church in Granville, Ohio; but in Columbus, where three other denominations had suitable churches, the Baptists were building an edifice thirty by forty feet. In Michigan in 1832 there was little to suggest what one sees in 1932 throughout the State. Then the church in Detroit could seat only two hundred people in its little wooden house, twenty-five by thirty. The Troy Baptists had a log church; at Pontiac, the congregation met in the court-house; at Ann Arbor in a schoolhouse; in Saline in a private log hut. This was the condition everywhere. The people were poor but generous and devoted.

The Executive Committee was deeply stirred by the meager church equipment of the Western Baptists and early took steps to change the situation. In 1850 it appointed a committee of three of its members "to devise a plan for aiding feeble churches in building meeting-houses, either by the formation of a new Society or by some other means." In 1853 it was resolved "to raise and appropriate funds for the purpose of building meeting-houses . . . where the interests of religion shall require it, provided, however, that such funds shall be specified for these purposes by the contributors." It was also advised that the Sunday preceding the Fourth of July be set apart by the churches for making a special offering for edifice work. In October the Board "outlined a plan for the creation, management, and disbursement" of the fund that might be raised. It could include only designated contributions; it could not be built up at the expense of missionary gifts. A sum of ten thousand dollars a year was called for, and provision made for a permanent fund. The first church aided was in the State of New York.

The Board safeguarded the loans or gifts which should bear interest or not as might seem best. Security was to be taken for loans to be paid back within a reasonable time. The amount of the loan was determined by what the applicants were giving. Appropriations were not to be paid till the church was finished, furnished, and free of debt. The title must be perfect, and the property could be mortgaged only by the Board's consent. The building was to have proper insurance, and if the church became extinct, the house and lot were to revert to the Society's possession and be held in trust until another regular Baptist church was organized in the place. It was distinctly provided that the Board

> shall never abate any interest due the Society, nor shall they ever loan any money from this fund without interest, but shall cause all interest received from churches having loans, from this fund, to be added to the principal, until the amount reaches one million dollars at least, when the Executive Board for the time being shall submit to the Society to decide whether the interest shall continue to be added to the principal, or the whole or the part of it shall be applied to the general purposes of the Society.

The interest charged was seven per cent.

The reports of the Board soon began to show how difficult it was to administer a church edifice fund, and how greedy and selfish many of the churches were. It was expected at the beginning that this money would return in three years and go out again to help other churches. The Board began to threaten drastic measures, and two foreclosures were made with salutary effect. The argument was that the loss of a few churches would be less hurtful to the cause than that the impression should be fixed in the minds of the people that the Society was lax "in the enforcement of its rules and obligations."

The first year the receipts were $5,678.83; two churches were aided to erect edifices, and a balance remained. The committee reporting to the Board said:

> Perhaps no denomination of Christians has been so deficient as our own, as respects the facilities of the gospel. We have been distinguished for our simple and earnest adherence to the truth as it is in Jesus, and for the *Divine plan* of building the *spiritual Church;* and have we not too much overlooked the importance of the *material* Church? In our love for the truth, the whole truth and nothing but the truth, we have done well. But we might have done much better if we had united the divine model for the spiritual Church with some good models of material Churches, well located and fitly executed.

The receipts for the fund in 1855 were $4,466.60, but gradually declined to $55.50 in 1863.

In 1864, $10,000 of the General Fund was appropriated to church edifice work " subject to the approval of the Society." In 1865, $6,000 was likewise transferred, and contributions and legacies amounted to $15,113.64. The Permanent Fund, in 1866, was $27,389.33, and the total receipts up to this date amounted to $72,005.13.

After the war, the poverty of the western churches was great, and the country was filling with new people, many of whom had been soldiers in both armies. Something more adequate had to be done to help the struggling congregations to suitable church homes, and in 1866 a special Church Edifice Department was formed, and E. E. L. Taylor was selected to raise a half-million dollars. With this decision, a new era began. The new fund was to be used only in loans " to build, buy or improve a meeting-house." The total subscriptions up to 1874 amounted to $130,000, of which $94,500 was paid. In 1875 receipts and interest on loans had created a fund of $250,046. In 1873 it is stated that $220,000 was loaned to about two hundred churches in twenty-six States and Territories.

The administration of the loan fund has always been difficult. Bad crops, hard times, overbuilt towns, changing populations, over-zealous leadership, booms in real-estate values, and the collapse of churches, made the repayment of loans and of interest impossible. The funds loaned in many instances became frozen assets, and even the insurance on the properties had to be paid by the Society. In 1879 but ten, and in the next year but seven, churches were aided with new loans. In 1880 the Board reported that the loan fund was not fulfilling the expectations of its founders, and the Society was informed that of the loans to 213 churches, sixty-three had had them for less than five years, 111 over five and less than ten years, and thirty-nine for ten years or longer. The correspondence was conducted between the Society and the church, and not with the State or regional superintendent. The pastors and committees of these churches found the struggle to meet current expenses was often so severe that it was impossible to persuade their churches to pay " the rich Society " far away the loan made under different local circumstances in earlier years when property values were overestimated and when, after the lapse of years, the later church-members knew nothing of the loan or the circumstances under which it was made. To foreclose such mortgages and accumulating interest, if the church was in active existence, has seldom been the policy of the Society. Such leniency has been costly, but any other action toward independent Baptist churches would have been disastrous. Even the correspondence on the subject in some instances produced hard feelings and misunderstandings, which required many years to efface.

To introduce flexibility in the administration of the fund seemed unwise and indeed impossible, in view of the conditions laid down when the fund was originally established and solicitations for it were made. The wisdom of having such a fund when the rates of interest in the new West were twelve per cent. and upward, making it impossible for churches to secure local loans in their locality, was everywhere appreciated.

It became, therefore, a necessity to establish the " Benevolent Department of the Church Edifice Fund " and, on legal advice, the Board endeavored to secure the consent of surviving donors to the original fund to transfer their gifts to the new department, with the principal to be invested and its income used as gifts to churches erecting edifices. In 1881 this action was taken, and during the following year donations thus transferred reached $104,000. The same year fifty-six churches were assisted by gifts for new meeting-houses.

The new fund was administered with care, the gifts were secured by mortgages, without interest, and foreclosure was to be only in case the property was alienated to other uses or the church became extinct. Western State Conventions agreed through their boards or committees to approve the gifts and loans made to the churches and certain amounts were apportioned to each State. In 1881 the Board selected six designs for church edifices and sent these to applicants. The Society voted to accept in trust contributions to build or to pay debts on churches, taking securities similar to those in the use of the benevolent fund. The Society urged donors to send gifts designated as they desired to the Society, or to require the churches receiving such gifts to account to the Society for them, so that they should be permanently secured to the denomination. Large contributions for the removal of debts on churches in New York and vicinity have thus been secured against the possibility of ultimate loss.

Inquiry in 1882 revealed that 1,500 Baptist churches in Western fields alone were without houses of worship.

In the eleven years from 1881 to 1892, 961 churches were assisted to build edifices. In the last year of this period, 121 churches were aided, the largest number up to that time in the history of the work. In that year, the average gift was $356.78 and the average loan $543.63. As a result of the $65,934 appropriated for gifts and loans, the denomination secured church edifice property valued at $285,897.

In 1892, which was probably an average year, twenty-nine churches paid off their loans and five returned the amount of their gifts. The outstanding loans numbered 267, and the grand total of churches aided by gifts and loans was 1,297.

The reports of general missionaries for 1892 showed that 830 churches in the mission fields were without houses of worship, of which 103 were then building or preparing to build. During the next twenty years, from 1892 to 1912, 1,670 churches were assisted to erect houses of worship, either by gifts or loans or by both gifts and loans.

In the report of 1893, the Congregationalists, Presbyterians, and Methodists were cited as far outstripping Baptists in church edifice work. An effort was made to account for it by saying that the Baptists had no distinct church edifice budget to which the churches contributed, but depended on special gifts and legacies. It was urged that there should be a " special solicitor for this work entirely apart from the business department at the rooms."

In 1903 the rate of interest on loans was reduced from seven per cent. to five per cent.

In 1905 a new plan of loans was inaugurated in which churches were to pay ten per cent. of principal at the end of one year, and fifteen per cent. the second year and so on, to thirty per cent. the fifth year.

In 1908 the maximum of aid to any one church was raised to $1,000. In this year's report it is stated that the average receipts for the Gift Fund for five years, apart from certain designated funds, was only $11,700.

The long experience of the Board in dealing with churches receiving aid from funds developed a conviction that the lending of money on a contingent basis tends to undesirable results. For this and other reasons, the practise has been definitely abandoned. Loans without interest with a definite time for payment have taken the place of the old contingent mortgage. It is believed that this course will develop the self-respect of the churches, limit building more nearly to actual needs, and make it possible to secure proper business methods in the treatment of the Society by those receiving these loans.

In 1900, attention was called to the need to assist in the erection of parsonages, which the Society had not been able thus far to undertake. The need for large gifts to procure sites and to erect church edifices in Puerto Rico and Cuba was strongly stressed. That year fifty-two church edifice grants were made to American churches, three to Scandinavian, four to German, one to Chinese, one to French, two to Indian, and five to colored churches.

The appeal for $175,000 for the relief of the churches which had suffered from the earthquake and fire in San Francisco met with a generous response. Mr. Rockefeller offered to give one dollar for every dollar paid by April 1, 1907, up to a total of $75,000. The entire contributions on the date set amounted to $78,304.

In 1910 the denomination was informed that, since the establishment of the Church Edifice Gift Fund, more than two thousand churches had been assisted to build houses of worship. The final accounting of the California Relief Fund in 1910 showed that $135,855.94 had passed through the Society's treasury, and that the California Committee had received and spent $27,007.24, making a total, including interest on bank balances, of $162,863.18. The Board made large gifts in 1912 and subsequent years for the new edifice of the Immanuel Church of Salt Lake City, Utah, which welcomed large numbers of Baptists on their journey to the Convention in Los

Angeles in 1915. In 1912, assistance was given to American, Spanish, Polish, Swedish, German, Indian, Hungarian, and Japanese churches. The following year C. A. Wooddy called attention to the inadequacy of the gifts of the Society for edifices in the West, especially in the educational centers, and reminded the denomination that churches meeting in rented buildings erected for secular purposes made slow progress in any community, rural or urban.

In 1914 announcement was made that D. D. Proper would give one-half of his time to secure the Society's equities where edifices had been abandoned or the churches had become so weakened that regular services were not conducted, and to other matters pertaining to loans and gifts as occasion might require. By fraternal suggestion and visits, Doctor Proper accomplished his difficult work in a highly satisfactory manner and with gratifying results. On his advice the Board voted that where a decadent church deeds its property to the Society, a reasonable time will be given for its resuscitation before the disposal of the property, and the church edifice may be used if necessary repairs are made and the building is kept insured.

In 1921 the Baptist Hebrew Mission at Buffalo, New York, was helped in securing its building. The Society gave, at various times, $27,500 to the University Church building in Minneapolis, Minnesota, which was used for worship in 1921. The same year the Society transferred $52,000 of its survey askings to the New Jersey Convention for its Italian church in Newark. In Cleveland, Ohio, $5,000 was given toward the erection of a chapel, costing $25,000, for the use of the Roumanians; and the Board cooperated with the Pittsburgh Baptist Association and the Woman's Home Mission Society in the erection of the Rankin Christian Center, appropriating therefor $11,000. In 1923, $10,000 additional was given for the Christian center at Phœnix, Arizona; in Brooklyn, New York, a new portable building was dedicated; appropriations for Christian center buildings at Buffalo, New York, amounting to $11,000, were made in cooperation with the Woman's Home Mission Society and the Buffalo Baptist Union; $3,000 was given to the Polish church at Chicago, and $5,000 was loaned to the Italian church in Fordham, New York. In the San Francisco Bay Cities Baptist Union, the Society released its equipment askings, with hopeful results to two churches; $10,000 was given to the Italian Christian center in Newark, New Jersey. In 1923, 1924, and 1925, $5,000 was loaned each year to the church at Ogden, Utah, and an additional loan of $20,000 was made in 1929. Large gifts were made to two Italian Christian centers in Providence, Rhode Island. In Mexico, in 1927, four new houses of worship were built, in Reinosa, Hidalgo, Linares, and Monterrey, and $5,000 was put into the First Baptist Church of Sacramento, California. The same year the Board gave $10,000 to a new Chinese Christian center in New York City, and loaned $5,000 to the Italian church at Mt. Vernon, New York. In 1928 and 1929 the Society loaned $15,000 to the church at Pullman, Washington, and in 1927 and 1930 loaned $12,000 to the church at Great Falls, Montana.

These gifts and loans are only a few of a greater number, and are selected as occasional illustrations of what the Society has been doing to help in the wide-spread building enterprises of the denomination. At the close of 1931 the Society had outstanding loans to churches of $586,523, of which $153,201 was past due.

The transfer of nearly one million dollars of contingent church edifice loans to certain western conventions and city societies, earlier mentioned, led to the desire to establish Church Edifice Revolving Funds and, in a nation-wide campaign from 1928 to 1930, these were increased over a million dollars. The larger part of these gifts was made to the city societies of Chicago, New York, and Brooklyn, and to the State Conventions of New Jersey and New York.

The income from the M. C. Treat Fund has thus far been largely used in Southern California for a broad program of church edifice extension.

On January 1, 1908, Frank H. Divine came from the State secretaryship of Connecticut to the service of the Society as district secretary for New York and Northern New Jersey. In November, 1917, he was made secretary of church edifice work and, in addition to other duties, assisted churches in pledging large amounts for new edifices and the payment of debts. He resigned from the service of the Society March 31, 1921, to devote himself entirely to the work for which his special gifts were widely acknowledged.

John S. Stump served the Society, beginning in 1890, as missionary pastor in West Virginia, as superintendent of West Virginia Baptist State Missions, as district secretary, as joint district secretary, and came to New York as assistant secretary in 1920. In 1926 he was made secretary of church edifice work, which office he held until his resignation in January, 1930. His legal training enriched the quality of his lifelong service to the cause of home missions.

Charles E. Tingley has served as secretary of edifice funds since the spring of 1930, after two years as associate secretary, working on the Revolving Fund; prior to that time he was secretary of the North Dakota Convention, and then executive secretary of the San Francisco Bay Cities Baptist Union.

In the fall of 1930, Carlos M. Dinsmore was called from the secretaryship of the Indiana Convention to be associated with Doctor Tingley as a secretary of edifice funds. He began this service on February 1, 1931.

Alexander Turnbull was general missionary of Colorado and New Mexico from 1891 to 1893, and assistant secretary from 1893 to 1907, giving much attention to church edifice matters.

XIV

THE DEPARTMENT OF ARCHITECTURE

The Department of Architecture grew out of a report of the Special Committee on Survey, presented at the annual meeting of the Northern Baptist Convention, held in Denver in 1919, which contained the following suggestion:

> Our Edifice Department should employ a competent church architect who would devote his entire time to helping our small churches to secure adequate plants. We need to pay much more heed to our church architecture. Altogether too many of our buildings misrepresent the purpose for which they were erected. The churches need competent advisers rather than the help of local carpenters. If the denomination had a man of the right type to give his entire time, he could greatly improve the character of our buildings throughout the land. We suggest the employment of such a man.

In May, 1920, the Board, on the advice of its Executive and Church Edifice Committee, created the Bureau of Architecture, saying in its vote:

> Recognizing the urgent need of elevating the planning and designing of church and Sunday school buildings and to meet the demands made upon our Society to that end, and in accordance with the recommendation in the report of the "Special Committee on Survey" at the Denver meeting in May, 1919, we establish a Bureau of Architecture which, on request, may act as a clearing-house through which the accumulated experience in building projects throughout the country may be utilized by individual churches.

George Earnest Merrill, a member of the Church Edifice Committee and a nationally known architect who had aided in the construction of notable buildings in the nation, was elected as secretary of the Society's Department of Architecture, with service beginning on June fifteen of that year. Doctor Merrill's grandfather was the first missionary appointed by the Board in 1832.

The Department furnishes a service that the churches cannot secure elsewhere. In its twelve years of handling church building projects it has accumulated a special experience which the general practising architect is not in position to acquire. It acts as a clearing-house of information, giving the churches the benefit of its ever-ripening experience and on a charge basis which ultimately costs the individual church nothing. This is accomplished in a unique way. The Department, at a charge of one per cent. of the proposed building expense, makes a thorough study of all the problems involved in the particular project, and prepares preliminary drawings of plans, sections, and elevations, showing how the required facilities can be most adequately and economically provided, restudying each project and revising its drawings as many times as necessary until the church is satisfied; it does this without additional charge. The approved preliminary drawings are then placed in the hands of a competent local architect for the preparation of working drawings, specifications, and supervision of the construction of the building. As the local architect is saved the cost of the special study and drawings furnished by the Department, he willingly deducts from his usual commission the one per cent. paid for the services, knowing this work would have probably cost him more than that amount. The church is thus able to secure the benefit of the Department's special experience in edifice planning plus the experience of the local architect as to local conditions for the same fee that would be charged for competent general architectural services, without the Department's special knowledge and advice.

By thus limiting its service to the preliminary studies and drawings, a vital step in any building operation, the Department is able to establish a larger number of contacts and widen its influence with both churches and architects, not only benefiting each individual church but improving the general quality of Baptist church buildings.

Although the Department's services technically end when the preliminary drawings have been approved, it remains the church's adviser until the building enterprise is completed. This extra service is given without charge. It includes reviewing the architect's working drawings and cooperating with him in the various details on which he may wish assistance, advising the church concerning publicity, furnishing stereopticon lantern-slides, if desired, assisting in the preparation of leaflets and other literature which will present the matter in an attractive way to the church's constituency, and advising the church about proper furnishings, decorations, and any other matters on which the Department is in position to give helpful suggestion.

A further type of service rendered by the Department is the giving of conference advice. This is a very extensive service, and occupies the major part of the secretary's time. Matters for discussion in conference range all the way from choice of site and decision as to proper building provisions to combining Baptist churches doing competitive work in the same community. There is no charge for any advice or assistance that may be given by letter or personal conference at the office of the Department, provided the making of preliminary drawings is not necessary to illustrate the advice given. For conference held in the field a small fee is charged in addition to a pro-rata share of travel costs, but if the contact develops into a regular project the conference fee payment applies as part of the one per cent. fee for full services, or, if an agreement for drawing services has already been signed, the conference fee is waived. Many conferences in the field, however, furnish the churches sufficiently with the information and assistance required without the necessity of drawings being prepared by the department.

In addition to church building projects, the Department handles similarly any Baptist or other religious institutional building problems on which its services are desired, including Christian centers, parsonages, and school and college buildings. The Department serves churches and institutions of other denominations, provided they have no architectural bureau of their own and agree that the full charges be paid. It has also been pleased to serve missionaries in Asia and Africa in their building problems.

The Department of Architecture from June, 1920, to June, 1930, studied 570 projects, of which 366 were built during this period. The remaining number will doubtless be completed in the future. There has been a charge of only one-half of one per cent. for service rendered to missionary projects. The number on which advice has been given is 1,547. During this ten-year period, the following projects have been finished for independent churches: complete plants, 118; church auditorium units, 10; church auditorium alterations, 23; religious education units, most of which include social provisions, 82; religious education alterations, 4; social units, 5.

Mission church projects have been finished as follows: complete plants, 44; church auditorium units, 1; church auditorium alterations, 2; religious education units, 8; social units, 4; Christian center projects, 20; parsonages, 7; college and school projects, new buildings, 35; alterations and remodeling, 3.

The 570 projects studied, of which 366 were completed, are geographically distributed as follows: The six New England States, 55; New York, New Jersey, Pennsylvania, Delaware, District of Columbia, 193; Ohio, West Virginia, Michigan, Indiana, Missouri, Illinois, Wisconsin, 102; Kansas, Iowa, Nebraska, Minnesota, North Dakota, South Dakota, 43; Arizona, Colorado, Wyoming, Montana, Utah, Nevada, Idaho, 48; Washington, Oregon, California, 37; Nicaragua, El Salvador, Mexico, Cuba, Puerto Rico, 29; Southern States—churches, 11, Negro schools, 27, Indian schools, 9; China, Burma, and Australia, 16.

Of the churches served by the Department, eleven were Negro. Fifteen of the church buildings and ten of the college and school projects were for other denominations—Presbyterian, Methodist Episcopal South, Congregational, Protestant Episcopal, Evangelical, and Reformed.

Extra drawing services during the ten-year period have been very numerous, including such items as bird's-eye-view drawings for college campus lay-outs, lay-out of convention hall for the Northern Baptist Convention, details of chancel, pulpit, baptistery, special designs for rural buildings, posters, city maps, classroom details, etc.

General and specific conferences in the field, in the home office, and by letter cover in part the following: Better use of present buildings, landscaping of sites, investigating the standing of architects, schedules of church school furnishings, checking acoustics, securing estimates of probable costs, checking science building equipment for colleges, advising as to sewage plant installation, and income-producing plants.

Doctor Merrill has written books, leaflets, and other literature on church architecture which have had a wide reading, has contributed many articles to architectural journals, and has given numerous addresses before conferences of church architects.

In July, 1922, Emery B. Jackson came from the practise of architecture in Chicago to be associate secretary of the Department, handling the matter of planning and design. He made an invaluable contribution to the work of the Department, and resigned May 1, 1929, to become advisory architect in an extended program for new building work by his alma mater, the University of Chicago, which called for an expenditure of seventeen million dollars.

Walter A. Taylor, who had served for four years in special architectural work in the Orient under the China Mission of the Protestant Episcopal Church, was appointed associate architect May 27, 1929, and has since been serving the Society in a most acceptable manner. He is a member of the faculty of the School of Architecture of the Columbia University. Both Doctor Merrill and Mr. Taylor are members of the American Institute of Architects.

In 1922 representatives of denominational departments of architecture met with authorities on religious education and kindred subjects in conference for the general good of the undertakings of these departments, and similar conferences have since been held annually. These meetings have been under the auspices of the Home Missions Council, and twelve denominations have organized departments of architecture furnishing preliminary advice.

XV

THE PROCESSION OF SECRETARIES

Jonathan Going left the service of the Society in 1837 to accept the presidency of Granville Literary and Theological Institution, now Denison University. He did this with the conviction that it was highly important to plant in the West a college in which young men might be educated for the ministry at home and abroad. During the next seven years he laid deep and enduring foundations, and died November 9, 1844, in his fifty-ninth year. It was given to him to organize and advance the interests of the Society and to establish a Christian college whose graduates have extended the kingdom of God in many lands. His successor, Luther Crawford, who had served with diligence as associate secretary, was elected corresponding secretary in May, 1838. He threw himself whole-heartedly into popularizing and extending the work of the Society, but died in February, 1839.

In the Annual Report of 1837 Secretary Crawford wrote:

> The truth is, so long as water flows, there will be channels for the streams of benevolence, nor do we suppose this work will be done until the period arrives when no man shall have occasion to say to his neighbor, "Know ye the Lord?" The termination of *our* labors may soon arrive, but the work will fall into other, and we hope more faithful hands, and go on.

Henry Jackson was elected corresponding secretary in April, 1839, but on account of ill health was compelled to decline. In October of the same year, Benjamin M. Hill was elected to the office, and served for twenty-two years. He was born in Newport, Rhode Island, April 5, 1793, and was pastor of churches in Leicester, Massachusetts; Stafford and New Haven, Connecticut; and Troy, New York.

During Doctor Hill's administration the slavery controversies which passed over the nation made his work very difficult. His contention was that a voluntary Society with a constituency both in the North and the South should not censure the civil institutions of any part of the country or criticize those who felt it their duty to uphold them. The Executive Committee supported him in the view that such matters should not be subjects for conference in the Society. Therefore, in 1844, he opposed the resolution that the Society define its position concerning the appointment of slave-holding missionaries. He carried his plan through successfully, although Doctor Morehouse, in his report of the annual meeting in 1844, records

> a prominent pastor, despairing of a solution of the problem, introduced a motion that the Society be dissolved and the object for which it was formed be referred back to the State Conventions and that the funds remaining after the payment of debts be distributed to the Conventions.

During the four years of this agitation

> extremists of both sections plied the corresponding secretary with inquiries, in order that from his replies something might be gathered for their advantage; and the religious press engaging in the discussion bombarded the secretary, as the representative of the Committee, with their heated interrogations. Notwithstanding all this, and the frequent misrepresentations to which he was subjected, his equipoise was not disturbed. And later, in the stormy times when the relations of the Society to the Bible Societies became so delicate, on account of the sensitiveness of many lest the Society should seem to throw even the shadow of its influence one way or the other, and when some actually took steps toward the organization of a Western Home Mission Society, his intimate friendship with Doctor Cone, president of the Bible Union, without doubt had not a little to do in restraining the projectors from the unwise course.

His administration was sorely tried by the consequences of the panic of 1857, when missionary operations were curtailed and a general feeling of despondence was wide-spread. The following year the cost of administration was challenged, and the consolidation of two or more of the societies was suggested as a remedy. " In some quarters," it was reported, " the threat was made to starve out the societies by withholding contributions and thus compelling consolidation." These thoughts were in the air and freely expressed when the Civil War startled the nation. Doctor Hill always saw light ahead and thanked God for the prospect. He prayed not only for light but for sight to detect and follow the path that led beyond the hills. He was a skilful guide in the years of storm and strife. During his term of office the Society became incorporated and established its church edifice work, so long needed. He also advised the assistance of the French Mission at Grande Ligne, Canada, and out of this action far-reaching spiritual results emerged.

Jay S. Backus was chosen corresponding secretary in 1862. Previously, during a pastorate in New York City, he served for seven years as a member of the Society's Executive Committee. His ability in pastoral and evangelistic work led to his enthusiastic election. He early advised the establishing of four district secretaryships instead of the continuance of collecting agencies, desiring to place the responsibility for securing offerings upon the pastors and churches. During the first five years he superintended alone the affairs of the Society and overcame the apathy to Home Missions. James B. Simmons in 1867 and Elisha E. L. Taylor in 1869 were chosen as his associates. With the latter he traveled throughout the nation superintending the missionary work, and increasing offerings from $35,000 in 1863 to $176,000 in 1867. While on a missionary tour in the Northwest in 1873, Doctor Backus suffered a collapse. His zeal was unflagging as long as his strength permitted, but he had to lay down the burden of responsibility for the Society's work in 1874.

Doctor Taylor was given the title of corresponding secretary of the Church Edifice Department in 1869, and held it until his death in August, 1874. Through his efforts during this period nearly three hundred thousand dollars was raised, and he thus gave the Church Edifice Fund the impulse necessary for its larger success.

James B. Simmons for two years devoted himself to the general work of the Society, in association with Secretary Backus, and coined the Society's motto, " North America for Christ." In 1869 he was chosen secretary of the Southern Department which embraced the educational work among the Freedmen and Indians, the missionary work among the white and colored races of the South, and the new mission in Mexico. During his service the Society purchased seven college sites and erected several educational buildings. He stood " for the full recognition of manhood whatever its covering, white, black or red," and recalled with joy that the Society had labored impartially in the South for both races and had supported missionaries in every Southern State but Texas, in which, however, appointments had also been made. In the same year it was announced that the Negro mission schools must be permanently founded; and through the secretary's instrumentality the Board approved the raising of a large educational endowment fund. Doctor Simmons retired from the secretaryship of the Society in 1874, to enter other important educational work.

Nathan Bishop, who had served the Society as a member of the Executive Board from 1865 to 1873, was elected corresponding secretary for the General Department of Missions and Education in 1874. He declined this position, but accepted appointment to fill a vacancy in the Board. He soon consented, however, to serve as acting corresponding secretary, without salary, and in 1875 was elected secretary of the Society. Doctor and Mrs. Bishop gave to the work thirty thousand dollars, which removed the indebtedness. Doctor Bishop resigned in 1876, but continued his connection with the Board of Managers until his death, four years later. He contributed also five thousand dollars to the Church Edifice Fund, and had it in his heart to give ten thousand dollars to establish what later became Bishop College at Marshall, Texas.

Doctor Simmons stated that Doctor Bishop once said to him:

> I have been blamed for giving so many thousand dollars for the benefit of colored men. But I expect to stand side by side with these men on the day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting.

Sewall S. Cutting was the corresponding secretary of the Society from 1876 to 1879. After a pastorate of eight years at Southbridge, Massachusetts, in 1845 he entered upon a ten-year period of editorial work, during which time the *New York Recorder,* the *Watchman and Reflector* and the *Examiner* responded to his able guidance. In 1850 he served for a brief session as corresponding secretary of the American and Foreign Bible Society, and in 1855 was appointed professor of rhetoric and history in the University of Rochester, where he remained thirteen years. In 1868 he became secretary of the American Baptist Educational Commission, which was merged in 1872 with the National Commission. In May, 1879, he declined reelection as corresponding secretary of the Society.

He served at a difficult time, when there was a deficit of fifty-seven thousand dollars for improvements in two Southern Negro schools. This discouraged the constituency during a period of national depression. Doctor Cutting visited the Negro schools, made valuable contacts with the Southern Board of Home Missions, and with prophetic zeal sought to bring the Women's Home Mission organizations in their early life into close working relations with the Society.

Henry L. Morehouse, the last corresponding secretary of the Society, was born in Avon, New York, October 2, 1834. Like Elisha, he heard the call to preach while plowing on his father's farm, and withdrew to a near-by wood, where he dedicated his life to the service of God. The little church into whose fellowship he was baptized has not survived, but is remembered through the life-work of the man whom it started on his noble ministry. Doctor Morehouse was graduated from Rochester University in 1858, and six years later from the Rochester Theological Seminary. His heart was in the frontier mission work and he accepted a call to a church in Saginaw, Michigan, when stumps were standing in the streets of the village. During his successful pastorate of nine years, the young minister made several missionary scouting trips into upper Michigan, and became influential in the affairs of Kalamazoo College. He was called from his pastorate in Rochester, New York, to become the corresponding secretary of the Society in 1879. One of his first tasks was the preparation of the Jubilee volume in 1882. After that was completed he traveled widely, established his acquaintance particularly in the South and West, and studied the broad home mission undertakings in the growing frontiers, which were still absorbing the attention of the denomination.

He gave particular study to the development of the educational work among the Negroes and often visited the Southern schools in company with members of the Board. After thirteen years of fruitful labor, he resigned in May, 1892, but served as honorary secretary until General Thomas J. Morgan assumed the responsibilities of the corresponding secretaryship in May, 1893. Doctor Morehouse was then chosen field secretary of the Society, which position he occupied until July, 1902, when, upon the death of General Morgan, he became acting corresponding secretary. In May, 1893, he was again elected corresponding secretary, serving in that capacity until his death in May, 1917, after thirty-eight years of missionary achievement. He conceived and inaugurated the plan for a Church Edifice Gift Fund for the Home Mission Society, by which grants were made to two thousand churches for the erection of houses of worship during Doctor Morehouse's term of service. He was active in the movement that resulted in the organization of the American Baptist Education Society, one of whose earliest efforts was the founding of the University of Chicago, and which in the succeeding twelve years received and disbursed over a million dollars to thirty Baptist institutions of learning. His proposals to the Southern Baptists to cooperate with the Home Mission Society in the New Era Movement which trained Negro pastors and leaders for better church work, and his conferences with Southern Baptists concerning missionary work in New Mexico and Oklahoma resulting in a working agreement lasting several years, required extensive travel, exhaustive labors, and voluminous correspondence. His intimate studies of Indian work led to its enlargement and finer articulation. The stories of his travels and the vivid descriptions of missionary labors in the places he visited, deeply interested the denomination as they appeared from time to time in the *Home Mission Monthly,* of which he was then the editor.

The first year of Doctor Morehouse's service as field secretary (1893-1894) he and general missionary J. N. Williams visited the French mission stations in New England, and also the Province of Quebec, inquiring into the condition of the French population there and conferring with the brethren of the Dominion engaged in similar work among this people; represented the Society's work at the State Conventions of Wisconsin, Minnesota, Illinois, Iowa, and Nebraska; visited Oklahoma Territory with special reference to the Society's work in the newly opened Cherokee Strip; spent ten days among the Blanket Indians in the vicinity of Anadarko; visited and studied the condition of the colored people in the plantation districts of the South; attended the Alabama State Convention, and conducted a Home Mission campaign among the churches in New England for eight weeks. During the year he delivered ninety addresses, and traveled seven thousand miles.

In 1895 he gave special attention to the inauguration of the plan of cooperation with Baptists of the South, white and colored, work for the French Canadian population in New England, the missions in Mexico, and arranged for, and held, numerous meetings in the interest of the Society's work. He made six trips to the South, one to the West, and four to New England, covering eight thousand miles, and delivered seventy sermons and addresses.

In 1899, after twenty years of service with the Society, he was granted a four months' vacation, which he spent in the Hawaiian Islands and Alaska. Later he turned attention chiefly to the mission fields of the West, and particularly to readjustments of methods in securing offerings from Sunday schools and young people's societies, in accordance with the recommendations of the Commission on Systematic Beneficence. He attended conferences between representatives of the Society and of the Home Board of the Southern Baptist Convention, when steps were taken toward the harmonizing of Baptist forces in Indian and Oklahoma Territories, resulting in one Baptist Convention in each Territory, independent, but at liberty to affiliate with either the Society or the Home Board of the Southern Convention.

With the retirement of Doctor MacVicar as superintendent of education to take the presidency of Virginia Union University, the Board thought it was advisable for the field secretary, in consultation with the corresponding secretary, to devote more attention to the Society's Southern work. Accordingly a conference on the subject of cooperative work was held at Atlanta, Georgia, in September, 1900. The following February the field secretary in company with Doctor Buttrick, chairman of the Committee on Education, visited Hampton Institute, Virginia Union University, Benedict College, Hartshorn College, Shaw University, Tuskegee Institute, Spelman Seminary, Atlanta Baptist College, Roger Williams University, and the State University of Kentucky.

During 1901 Doctor Morehouse attended four State Conventions, the National Baptist Convention, and visited eight of the Society's schools. Considerable attention was given to the cooperative relations of the Society with other organizations, including seventeen western conventions, five eastern conventions, the Home Mission Board of the Southern Baptist Convention, five white and seven colored conventions in work for the colored people; four City Mission Societies, the German and two Scandinavian Conferences, and with two women's societies.

Thus closed one of the most intensive series of field activities, that yielded lasting results.

Doctor Morehouse was indefatigable in his labors, and in the later years of his life often spent his Sunday afternoons writing sermons, which were never preached. The Ministers and Missionaries Benefit Board of the Northern Baptist Convention was the child of his brain and heart. He rejoiced in the cooperative spirit that manifested itself in the work of the Home Missions Council, in the forming of which he was active.

Thomas J. Morgan was corresponding secretary from March 1, 1893, until his death, July 13, 1902. He rose from a private to the rank of Brevet Brigadier-General in the Civil War, was graduated from Rochester Theological Seminary in 1868 and was called from the principalship of the Rhode Island Normal School to be Commissioner of Indian Affairs under President Benjamin Harrison. In this position he effected the discontinuance of governmental appropriations to Indian sectarian schools. As corresponding secretary he gave especial attention to the standardization and equipment of the Negro and Indian educational institutions and to the enlargement of the annuity funds. During his administration troublesome debts were liquidated, and the interest of the denomination in foreign-speaking, Negro, Indian, and church edifice work was greatly increased.

Elijah E. Chivers became the field secretary of the Society in January, 1903. His work with the Committee on Evangelism led the way to the later nation-wide evangelistic plans. He traveled almost constantly, visiting every part of the western work, endearing himself to the missionaries and to the Indians. At a council of the Crow tribe he was received with great respect, and out of this conference the Crow Indian Mission was born.

The Chivers Memorial Building, serving as both school and social center, erected in 1909 on the mission compound at Lodge Grass, Montana, not far from the log house of the missionary and his family, was destroyed by fire in 1926. A new building bearing the same name and adapted for the varied educational, religious, and social work of the mission, was erected and dedicated in September, 1928. After five years of intensive effort, Doctor Chivers was at last overcome by sickness, brought on by exposure on a missionary journey, and he was called to his eternal reward in December, 1907, when he was fifty-seven years of age.

Lemuel Call Barnes became the third field secretary on May 1, 1908. He came from the pastorate of the First Baptist Church of Worcester, Massachusetts, from which Jonathan Going was called to be the first corresponding secretary of the Society. Doctor Barnes studied not only the broader phases of missions but made many examinations of particular fields.

With rare intuition he divined the invisible trends which in a few years became apparent to others as he interpreted them in numerous addresses. After a careful investigation of the missionary work in Alaska, he advised the Board against the establishment of a mission in that territory. Doctor Barnes had been one of the incorporators of the Federal Council of the Churches of Christ in America, and came to the Society a few months after the formation of the Home Missions Council. He was a devoted member of various committees in both of these organizations. The Home Missions Council, however, gave him his larger opportunity for the development of the cooperative spirit which he widely infused into the denomination. He was chairman of the first committee of the Home Missions Council to visit Montana, and set up the Montana Home Missions Council along lines which he himself had presented as the method of operation which would ultimately overcome the under-churching and over-churching of areas in the rural sections of all the great Western States. So well was the work done by this committee that the form of Council set up in Montana has been copied in other States, and has led to a wider study of cooperative methods of unified missionary work throughout the nation. His recommendations concerning missionary cooperation were presented through his committee to the Board, and were adopted.

In 1918 Doctor Barnes became departmental secretary of English-speaking and Indian Missions, and upon the departure of Doctor Harlan, took over the rural work. He visited Central America in 1911, and was impressed with the providential elements indicating that the Baptists should establish a mission in El Salvador. During the Panama Congress in 1916, the three central republics of Central America—Honduras, El Salvador, and Nicaragua—were allocated to the Baptists, and Doctor Barnes, upon his return to New York, reported the result of his studies and the challenge that had come from the Congress, and the Board agreed to accept responsibility for the three Central American republics.

It was this field secretary's great privilege to be one of the little group that made the first studies and recommendations concerning the new type of cooperative interdenominational work in America, and also to disclose to the denomination the open doors in Central America. Doctor Barnes remained with the Society until November, 1924, when he reached the retirement age limit, which he himself had proposed.

Charles L. White was called in May, 1908, to be the associate corresponding secretary of the Society. He served in that position until the death of Doctor Morehouse, in 1917. At the next annual meeting he was elected secretary, the title being changed to executive secretary the following year. He held this position until his resignation, which took effect December 1, 1929, in order that he might devote himself to other types of Christian work.

From the secretaryship of the City Mission Society of Cleveland, Ohio, Charles Alvin Brooks came to the Home Mission Society in 1914 to supervise work among foreign-speaking people. In 1918 he became the secretary of the Department of City and Foreign-speaking Missions, and after the retirement of Doctor Harlan, secretary of Social Service and Rural Community Work, assumed the care of social service. The wide experience in Cleveland enabled him to grasp the national situation and lay constructive plans, the fruitage of which will continue for many years. He early acquainted himself with the broad and varied work performed by the Society among the many racial groups in widely scattered areas. He knew the missionaries by name and became their intimate friend as he journeyed through the country. He attended their conferences, shared their constructive plans, and outlined enlargement of work in a way which thrilled his fellow workers and led them to greater endeavors.

On the way to the Convention at Minneapolis, in 1916, Doctor Brooks visited East Hammond, Indiana, at the invitation of Floyd Adams, and with him made intensive study of the possibility of a Christian center in a community where the church had recently organized a mission.

At his request, the associate corresponding secretary examined the ground with Mr. and Mrs. Adams as he was returning to New York, and soon constructive plans were made, ultimately leading to the establishment of a Christian center, in the conduct of which the Woman's American Baptist Home Mission Society heartily cooperated. While Doctor Brooks was abroad in 1919, the Christian center bearing his name was dedicated at East Hammond, as was also the Katherine House at Indiana Harbor, Indiana, named for Mrs. Katherine S. Westfall, executive secretary of the Woman's American Baptist Home Mission Society. These two Christian centers, built with funds largely provided by the Society and supplemented by generous gifts from the Indiana State Convention and the Woman's Home Mission Society, were followed by the establishment of other Christian centers.

Doctor Brooks' wise selection of John M. Hestenes as director of Brooks House later led to his appointment as director of Christian centers in 1923, which title he still holds. The selection of Charles R. Shepherd, director of Chinese work, and of Edwin R. Brown, director of Mexican work, led to the expansion of both types of missionary service to a degree that has been gratifying. Doctor Brooks' discovery of Theodore Fieldbrave to work among the Hindus on the western coast, gave him deep personal satisfaction.

His grasp of the work of his department was masterful, and on one occasion, with only two hours' notice to present his work to a committee of the Northern Baptist Convention, he did so in such comprehensive detail that a profound impression was produced upon those listening to his statement. During the trying days of the war his counsel among the foreign-speaking groups, whose sympathies naturally were divided, kept the missionary work in even balance. His appeal for loyalty to their adopted country during the agonizing days when the nations from which they had come were engaged in a death grapple, had an almost magical effect in establishing an equipoise of soul and mutual trustfulness. When he met these different groups in conference, his frank but Christian utterances produced a very quieting effect. His year abroad as a representative of the Foreign Society gave him an opportunity to study the European work conducted by American Baptists, and brought him into touch with the national sources from which the foreign-speaking peoples in America had come. On his return his messages were heard with profound attention in every part of the country as he interpreted to the various foreign-speaking groups the conditions which prevailed in Europe among their countrymen, and also to the churches and societies interested in mission work at home and abroad. On January 1, 1924, he resigned to accept the pastorate of the Englewood Church of Chicago.

Doctor Brooks was chosen executive secretary of the Society on March 17, 1930, and entered upon his work with fine enthusiasm on May 1 of that year. While returning from Mexico a few months later, he was stricken with sudden illness, terminating in his death on January 11, 1931.

Gilbert N. Brink for many years was assistant superintendent of education in the Philippines, and came to the Society January 1, 1915, to care for its educational work. In 1917 he was made secretary of education and at that time also took over the work in Latin America, for which he had been providentially prepared by a knowledge of the Spanish language. He made extensive journeys through Latin America, and under his supervision the work grew and prospered. The plan he devised for encouraging the churches of Cuba to cooperate in a larger way in the payment of the pastors' salaries and the expenses of local missions, has had wide application, and has proved in practise to have been a very fruitful suggestion. He served as secretary of education and work in Latin America until January 1, 1919, when he became general secretary of The American Baptist Publication Society.

George Rice Hovey served the Society continuously for forty-two years, and always in the interest of education. He went to Richmond Theological Seminary in 1887, where he was professor of Hebrew and New Testament Greek, until 1897, when he became president of Wayland Seminary in Washington, District of Columbia. When this institution was merged with Virginia Union University in Richmond, Virginia, Doctor Hovey was dean for two years, vice-president for two years, and president of Virginia Union University from 1904 to 1919, when he came to the Society as secretary of the Department of Education. He retired by age limit in 1930.

Under his administration the General Education Board made large grants for equipment and endowment of the schools. Science buildings were erected at Benedict College, Shaw University, and Morehouse College, and the endowments of Morehouse College, Virginia Union University, and Shaw University were greatly increased. The growing demands of other departments of the Society's work produced the impression that the expenditures for Negro education should be greatly reduced. However, the larger resources brought in during the New World Movement, and the stimulus given by the challenge of the work of Negro education by the conditional offers of the General Education Board, led to a fresh interest in the higher education of Negroes and an emphasis on college rather than secondary education. The influence of the General Education Board also stimulated enlarged interest on the part of Southerners in the several States where our schools were located, and resulting in the establishment and standardization of Negro high schools in all the leading States of the South. Under these circumstances the Society's appropriations for secondary schools, on which it had relied for students for its higher institutions, were gradually lessened. These gradual changes have induced a wholesome self-reliance on the part of many Southern Negro communities.

During Doctor Hovey's administration, the International Seminary was established at East Orange, New Jersey, in the fall of 1920, and the Spanish-American Department in Los Angeles, California, in February, 1921. The equipment and endowment of Bacone College and the Murrow Indian Orphanage were also greatly increased, and large gifts from the Indians for these purposes were stimulated by an initial conditional gift from the General Education Board, supplemented by a gift from the Home Mission Society.

Frank A. Smith, after several years as a member of the Board of Managers and chairman of its Committee on Education, was called from the pastorate of the Central Baptist Church, Elizabeth, New Jersey, in May, 1924, to be secretary of missions, later called secretary of missions in the United States. Since the retirement of Doctor Hovey in 1930, Doctor Smith has had charge of the educational work of the Society as well. He made several trips to Latin-American fields when that work was a division in his department. He has traveled extensively in the United States, visiting every field under his supervision as secretary of missions, and later all the schools of the Society within the nation. He greatly stimulated the raising of funds for the new building for the Spanish-American Seminary in Los Angeles, costing sixty-two thousand dollars, all of which was paid or pledged at the time of the dedication, October 19, 1930.

Charles S. Detweiler served from 1909 to 1918 as missionary and superintendent in Puerto Rico, and was then called to New York to be assistant, and later superintendent of the Department of Latin America, the secretary of which he became in 1927, having charge of both the missionary and educational work in Puerto Rico, Cuba, Mexico, El Salvador, Nicaragua, and Haiti. His long experience and wide acquaintance in the tropics, his mastery of the Spanish language, as well as his membership in the Committee on Cooperation in Latin America, for whose interdenominational publication he prepared for several years a section of the Sunday school lessons in Spanish, have made him highly informed concerning the missionary, social, and political aspects of Latin America. In every part of the country where he has delivered addresses on conditions in Mexico, Nicaragua, and Cuba, the representatives of the public press have seized upon his utterances, often publishing his addresses in full. In 1930 he wrote *The Waiting Isles.*

Coe Hayne was missionary-pastor in Salt Lake City, Utah, and came to be assistant secretary, specializing in publicity and in the work of the creation of literature, in 1919. His appointment was delayed by his desire to serve as a war worker under the Young Men's Christian Association in France. But on his return he entered upon the work with great energy and with the finest results. He had earlier published several books for boys and girls, and during his years of service has written the following volumes: *Old Trails and New, By-Paths to Forgotten Folks, Race Grit, For a New America, Young People and the World's Work, The God of Yoto, Red Men on the Bighorn,* and *Vanguard of the Caravans,* and has collaborated in the authorship and editing of *The Road to Brotherhood, America Tomorrow,* and *The Moccasin Trail.* He was made secretary of the Division of Publicity, Literature, and Research in 1930.

XVI

FRATERNAL AND CORPORATE RELATIONSHIPS

1. Fraternal Relationships

The Society has always been in happy relationship with State Conventions. Some of these, however, were so absorbed with their rural problems and distracted by the growth of their cities that it took much urging to stimulate their labors among New Americans. The New England Conventions led the way, in cooperation with the Home Mission Society, in the extension of work among the French Canadians and other foreign groups that were not only filtering into the cities, but buying farms in Maine, New Hampshire, and Vermont. Other Conventions responded nobly to the appeal, and have addressed themselves to foreign-speaking work with wisdom and initiative that have called forth the admiration of the denomination.

Cooperation with the Women's Societies from the beginning has been harmonious and fruitful in work among the Indians, Orientals on the Pacific Coast, in the Negro schools, among the Mormons, in Latin America, and in Christian centers. Intimate conferences regarding the work have been more frequent since the headquarters of the Woman's American Baptist Home Mission Society were established in New York in 1920. After the New World Movement the Woman's Society found it difficult to maintain its work on a falling budget, and the Home Mission Society, under the power of agency, gave it in its hour of emergent need $67,350, thus relieving the terrific strain under which the sister society was laboring. In the same year, in the budget adjustments made at Indianapolis, the Publication Society faced financial embarrassment in the conduct of its work unless relief was found. However, the fixed percentages under the apportionment made it impossible to improve the situation, and the Home Mission Society in the same year, under the power of agency, from its receipts, unexpectedly swelled by the new percentages adopted at Indianapolis, gave the sum of $22,450 to the Publication Society. When at the end of the year it was surprised to discover a favorable balance, the Publication Society transferred to the Woman's Society the amount it had received, in order that the financial burden under which the Woman's Society was still conducting its work could be further lessened.

In the earlier years, the newly formed women's organizations in Massachusetts, Ohio, Illinois, Connecticut, and Michigan sent annual gifts to the Society for the salaries of the teachers and missionaries laboring among the Indians, Mormons, Negroes, and Chinese. From 1882 to 1896 these amounted to $196,063.07, and in 1897 numerous contributions of $27,498.75 were specified for a long list of mission schools. Other large amounts were sent to the State Conventions, and direct to fields of service. This process of giving through the Society continued until the Women's Societies made all their payments directly to their missionaries. Before this action was taken at the Society's suggestion, it was its custom to advance funds needed to complete the amount called for by the pay-rolls, when the full sum was not yet received. The relationship was cordial and reciprocal while the women were making their organizational plans and as they were approaching the unification of their nation-wide work into the Woman's American Baptist Home Mission Society. This long happy fellowship followed the vital processes that unified their work and was attended by the missionary intimacies that perhaps anticipated a closer unity.

The contacts with the Foreign Mission Society have always been ideal, and this was happily evidenced by a vote of the Home Mission Board to release certain of its askings under the New World Movement in order that the Foreign Mission Society might be able to assist European Baptists in the devastated areas of countries recently at war. The Foreign Society reciprocated this friendly spirit by voluntarily releasing part of its budget in favor of the Home Mission Society in 1929.

In the first year of the New World Movement, when it was found that the pledges were far less than had been anticipated, in the heart-searching and difficult days when representatives of all the Societies were called together to discuss the matter at Buffalo, the Foreign and Home Mission Societies and the Board of Education each released one million dollars from their total askings under the New World Movement, in order that the Christian colleges might have ample funds.

The " Unification of Work with The American Baptist Publication Society " has been traced in a later section in this chapter.

The Home Mission Society has also been in happy cooperation with the Lott-Carey Foreign Mission Convention, which at various times conducted foreign mission work in Haiti and Liberia.

The Society has cooperated in a general way with other Protestant missionary organizations, but the open areas of opportunity were so great in the nineteenth century that it did not occur to its representatives to have conferences with other denominations concerning the occupation of territory. In recent years, at the suggestion of the Home Missions Council, the Board joined the representatives of other Protestant missionary societies in surveys of a few States in which certain allotments of territory were accepted by the Baptists with the approval of the State Conventions. In several Western States, Home Missions Councils have been organized, under the encouragement of State Conventions, in order that annually, or oftener, a survey might be made of the fields to be occupied.

Cooperative studies of missionary opportunity have made progress in North Dakota, Montana, Idaho, Wyoming, Utah, Arizona, and East Washington, and in the States in which Mexican missions have been established. In most of this territory the Home Missions Council gives promise of permanence. In the eastern part of the country, cooperative studies and adjustments have been made by the State Federations of Churches in New England, New York, New Jersey, Pennsylvania, Ohio, Illinois, Wisconsin, and Minnesota. The composite judgment of the denominations is thus obtained and there is seldom an appeal from the conclusion of the united group. In such cities as Los Angeles, San Francisco, Seattle, Chicago, Cleveland, Detroit, Buffalo, Cincinnati, Pittsburgh, New York, and Brooklyn, new churches are generally established after surveys have been made and denominational responsibility has been determined.

In Cuba and Puerto Rico the Board joined with the Boards of other Protestant denominations in comity relations and accepted responsibility for certain areas. In Puerto Rico it has united with other Protestant missionary bodies in a cooperative seminary, in which the position of Baptists was thoroughly safeguarded. In Mexico the Board joined in the national survey, but decided to cooperate with Southern Baptists in missionary work, and has since confined its activities principally to places which were occupied when a redistricting of territory was agreed upon by the non-Baptist organizations. In the hospital work at Puebla, the Methodists paid the salary of a physician, and the hospital has served the local needs of two denominations.

In its foreign-speaking work in the last twenty years, through the committees of the Home Missions Council, the Board has constantly studied the work of all Protestant missionary organizations, and in cooperation with city mission societies and State Conventions, missions have been located and churches built, because it was believed that Baptist missions were needed in certain cities, but there has been no general attempt among the societies of all the denominations to survey the field as a whole in a statesmanlike way.

The location of Christian centers has been accomplished with reference to what other denominations were doing, and in San Francisco the Baptists cooperate with the Presbyterians in a building owned by that denomination.

Representative Baptist secretaries and pastors attended unofficially the Church Comity Conference, called at Cleveland by the joint action of the Home Missions Council and the Federal Council of the Churches of Christ in America, and took part in its deliberations and in its findings.

On account of the agitation concerning slavery, the Baptists of the South withdrew from the Society in 1845 and formed another Convention. The Southern Baptists have been generally cordial to the Society's educational work in the South and have expressed their willingness to expend such gifts as Northern Baptists should entrust to them for Negro education—for the employment of teachers whom they would choose.

Several fraternal conferences have been held of representatives of the Home Board of the Southern Convention and the Home Mission Society concerning mission work in the South and in the border States. The tense feeling engendered during the Civil War and the Reconstruction period has long since disappeared and there has been substituted a spirit of missionary fraternity which anticipates with faith the day of more intimate home missionary relations.

During many years the Society entertained annually at dinner the representatives of State Conventions, City Societies, the Woman's Society and the Publication Society, and the spirit engendered at such gatherings was always prophetic of a closer fellowship. This was realized, at the Board's suggestion, in the formation, in December, 1925, of the Associated Home Mission Agencies. In the surveys and studies which were soon thereafter made, there emerged the need of larger Church Edifice Revolving Funds, to which the Society had called attention. In the campaign that followed more than one million dollars was raised, largely by the New York and New Jersey Conventions and the City Mission Societies in New York, Brooklyn, Chicago, and Cleveland.

2. The Growth of Cooperation

The Germans and the Scandinavians established their own Lutheran churches wherever they settled; the ability with which they did this is not surprising; the same is true of the Reformed groups that came from the Netherlands and Switzerland. Their form of church government made it easy to group themselves in a well-coordinated manner; there was of course confusion, but racial lines, language, and closely occupied areas brought about results which have surprised the world. The newcomers from England, Scotland, Wales, and Canada constituted a great mass of people whose denominational divisions in their home countries were, without difficulty or much delay, perpetuated, with fortunate results. The denominations coming from countries with state churches cared for their own people in the new land. Wherever these groups settled, they formed large clans which were loyal to earlier religious traditions.

The great missionary thrust into the western country was made by the Methodists, Episcopalians, Baptists, Congregationalists, and Presbyterians. The Lutheran and Reformed groups welcomed all people to their membership, but the language barrier limited their missionary work. To hold their own people in a new land taxed their utmost resources. The other Protestant groups, conducting their mission work in English, went out into the highways and hedges and scouted everywhere for converts whom they taught to believe in the doctrines commonly held by the respective denominations. Never in the history of the Christian church were such wide areas so quickly and well occupied, evangelized, and supplied with Christian colleges, seminaries, hospitals, and charitable organizations, as during the nineteenth century in the regions between the Alleghany Mountains and the Pacific Ocean. During this hundred years the best brains of Protestantism were engaged in Christianizing the people pouring into the States and Territories, which, at the beginning of the twentieth century, saw a marvelous Christian civilization thoroughly established. Each denomination paid little attention to what other denominations were doing; there were generous rivalry and much sectarian controversy; but there was elbow-room for all and probably very little overlapping of effort. Roman Catholics and Mormons were looking out for their own interests, and by highly organized and cumulative efforts grew in numbers. Through marriage and proselyting all the churches gained adherents, and the denominational fever rose to a white heat of sectarianism which began, however, to cool as the century closed. There were times when denominational rivalry led to ridiculous situations, as on one occasion a frontier congregation was startled one Sunday morning by the prayer of the minister in the church that had earlier established itself, that God would send a great wind that would blow the roof off the meeting-house of the Baptist church whose few members had had the temerity to establish a second church in the little prairie village. Men felt so deeply and their religious convictions were so intense that they could not seem to express their missionary zeal in any other way. Men and women who in Scotland, England, Wales, Scandinavia, Germany and the older settled areas of America had sat up until the early hours of the morning arguing with their relatives and neighbors over predestination, election, free-will, the sacraments, and forms of church polity, could not be changed over night when they emigrated into the western country as new settlers or missionaries.

The holy enthusiasm of these people, their devotion to their highest sense of duty and their conviction that they were interpreting the Scriptures in the only way possible, when added to their loyalty to Christ, made men and women who had the same zeal as Saint Paul, Augustine, Xavier, Peter the Hermit, Martin Luther, John Knox, Charles Wesley, and Roger Williams.

With the dawning of the twentieth century, the missionary psychology slowly began to change, and each year since then has witnessed the growth of the cooperative spirit among the Protestants of the United States. This spirit has been less pronounced among the ritualistic groups who, generally speaking, feel that they must care for their own people, however small the number in any community; but there is a growing hesitancy to multiply churches in well-occupied communities where their numbers are few. In these places, their bishops and church representatives administer the sacraments as often as possible to their scattered communicants and encourage them to help local organizations in ways that conscience will allow. Since 1900, the various Lutheran church groups, which had naturally developed along national lines, have come together in intimate conferences giving promise of an early coordination that means essential unity.

The Methodist Episcopal Church, North and South, has seriously studied the matter of union; the Free Baptists and Baptists of the North have united their membership; as have the Congregational and Christian denominations. The Northern Baptists, Southern Baptists, and Canadian Baptists have intimate fellowship with the Baptists of England and other national groups. In Canada the Presbyterians, Congregationalists, and Methodists have formed the United Church, although there are still a large number of Presbyterian churches and many minorities in United churches that did not favor the step. The several Presbyterian and Reformed Churches are seriously considering union.

The American Baptist Home Mission Society has spent its energies in building Baptist churches and laying the foundations of Christian schools and philanthropies in harmony with the traditional views of the Baptists and within the limits of its charter. It has never sought to guide the denomination in its doctrinal thought, but has employed the resources given it in cooperating in missionary work in local Baptist churches, with State Conventions, and City Mission Societies and with the self-governing denominational organizations in Latin America.

Its Board of Managers, however, has in every way possible manifested a sympathetic interest in the constantly growing cooperative spirit which has permeated the thought of an increasing number of Protestant givers to home mission work. Whatever steps have been taken have been presented at the annual meetings of the Society and have never been disapproved.

After the Spanish-American War, the Society agreed with the Southern Baptists to take the eastern half of the island of Cuba as its missionary ground, and it was rather loosely understood that in the smaller communities the Protestant missionary societies would not compete. The plan has worked well. In the larger communities each denomination operates along lines and ways which have never provoked denominational discussion.

When the several Protestant missionary societies working in Mexico decided to redistribute areas by new apportionments of territory and in the adoption of the words " evangelical church," the Society reserved to itself the privilege of independent action. Representatives of the Foreign Mission Board of the Southern Baptist Convention and the Woman's American Baptist Home Mission Society joined with the Society in a plan to coordinate its work wherever possible and the two general societies unified their educational program. There is now a National Mexican Baptist Convention.

In Puerto Rico, after the Spanish-American War, the Society joined with several Protestant missionary bodies in a division of territory for which each would be primarily responsible. As the educational work of our seminary at Rio Piedras progressed, it seemed advisable to unite with the other Protestant groups on the island in a cooperative Evangelical Seminary, and the Society, with the permission of the donors of the Grace Conaway Fund, invited the other denominations, for a small rental, to make the Grace Conaway Institute the home of the new Seminary. As is more fully explained in the chapter on Puerto Rico, the curriculum is so arranged that the non-doctrinal courses are taken together by all of the students, who, in other classes, receive instruction in the doctrines and polity of their denominations.

The Presbyterian hospital in San Juan gives generous use of its facilities to all others. The printing-press, the book depository, and the evangelical paper of the island are cooperatively operated. These steps have suggested other educational, interdenominational changes which will both improve the work and strengthen the fraternal spirit of comity which for thirty years has yielded the fruitage of harmonious good-will.

In 1907, after the cooperative plan had so happily demonstrated its spiritual sanity in Cuba and Puerto Rico, the secretaries of the Society joined with the representatives of many other evangelical denominations in forming the Federal Council of the Churches of Christ in America, and the Society has borne its full share in the important work of this interdenominational agency. It has also contributed to its operating expenses, either directly to the work of its commissions and committees, or indirectly through the annual contributions of the Northern Baptist Convention.

During the period of the World War it joined in the united tasks that suddenly emerged in the nation, assisting directly and indirectly in the military camps, and received and disbursed funds which were spent for Christian work in the camps and for equipment of army and navy chaplains serving at home and overseas. That part of the fund which remained at the close of the war was spent for the equipment of chaplains in the United States, and for Christian work in the naval bases on the Pacific Coast—which was done in cooperation with the Baptist Convention of Southern California.

In the formation of the Home Missions Council, in 1908, the representatives of the Society took a leading part. Its field secretary, L. C. Barnes, with the secretaries of other denominational missionary societies, in cooperation with the Montana denominational missionary leaders, early formed the Montana Home Mission Council which has solved, in ways satisfactory to all groups, the missionary extension labors of that State. The missionary thinking that resulted in this organization was creative in type and has become the norm for State mission councils in other parts of the country. It looked askance on missionary opportunism, frankly faced the vexed problem of overoccupied territories and the equally sad problem of the overlooking of missionary fields neglected because they did not yield sufficient promise for organizing Christian churches.

This Montana plan, however, furnishes the way out of perplexity in missionary cooperative work in the smaller towns and in the open country. In the larger communities and cities local initiative and the denominational climatic conditions call for something additional, if the cooperation in such places is to succeed.

The Society has also for many years aided in the support of Christian workers in several Indian government schools, whose work has been supervised and salaries paid by the Home Missions Council and Council of Women for Home Missions, acting for the various denominational societies whose combined gifts have made possible the Christian nurture of Indian children. The Society recognized that only in this way, in line with the wishes of the Bureau of Indian Affairs, could it provide religious instruction for the numerous Baptist children in the government Indian schools. In these institutions the workers thus supported have always been members of evangelical churches.

In its hospital at Puebla, Mexico, it welcomed for several years the presence of a Methodist physician, whose salary was paid by the

Methodist Episcopal Board, and made overtures to the Presbyterians and the Methodists to make the hospital interdenominational in character. The Society began its work in El Salvador and Nicaragua at the invitation of the Committee on Cooperation in Latin America at its session in Panama. It did so on the recommendation of L. C. Barnes, its field secretary, after he had made careful investigation of these countries and rendered favorable report to the Board.

Joining in the deliberations of the Home Missions Council, the Society, wherever its traditions and charter would permit, has taken a clear stand whenever missionary economies and adjustments were found to be necessary, after careful research and a study of all basic conditions.

The executive secretary of the Society was the president of the Home Missions Council from 1924 to 1930, during which period its work was thoroughly reorganized and new plans put in operation, establishing a helpful intimate relationship to the Federal Council of the Churches of Christ in America and the Council of Women for Home Missions, out of which relationships came the first conference on home mission comity, held in Cleveland in 1928, and the North American Home Missions Congress, held in Washington in 1930.

The Society joined with other denominations doing missionary work in Spanish-speaking countries in the formation of the Committee of Cooperation in Latin America, and has contributed annually to its budget.

When Doctor Detweiler first came to New York, he assisted Doctor Inman in the offices of the Committee and prepared Sunday school lessons in Spanish, which were widely used.

The Society, through its representatives and under the encouragement of the General Education Board, has sat in numerous committees looking to the cooperative improvement of missionary educational institutes among the Negroes and the possible new groupings and relationships to standardize and coordinate the schools that grew up in the South after the Civil War. There has also been constant cooperation with the Missionary Education Movement. Of the many text-books it has published, two were written by secretaries of the Society.

The Department of Architecture has rendered service on a cost basis for the erection of fifteen church edifices and ten college and school projects for six other denominations, as explained in detail in the chapter on Architecture.

Representatives of the Society have often been in attendance at the Lake Mohonk Indian Conference, on whose committees Charles F. Meserve has had an important part.

3. Spiritual Reciprocity

The effort of the United States to introduce reciprocity into commercial relations with Canada failed, but spiritual reciprocity between the Baptists of the two nations has existed for a century. The records show that the Society began its work in Upper Canada in November, 1832, and in 1833 there were three missionaries at work.

By decades the tale is as follows: 1832-1842, seventeen missionaries in Upper and Lower Canada, of whom seven were supported by the Vermont State Convention; 1842-1852, forty-three missionaries, of whom seven were in the Grande Ligne Mission; 1852-1862, forty-three missionaries in eastern and western provinces; 1862-1872, three missionaries, one at a time, the number being lessened on account of the Civil War; 1872-1882, seven missionaries, one of whom labored in British Columbia; 1882-1892, nineteen missionaries in British Columbia and among the Germans of Ontario and Manitoba; 1892-1902, forty-four missionaries in British Columbia, and among the Germans in Ontario, Manitoba, Alberta, and Assiniboia; 1902-1912, twenty-six missionaries among Germans in Ontario, Manitoba, Alberta, Assiniboia, and Saskatchewan; 1912-1917, sixteen missionaries among the Germans in Manitoba, Alberta, Saskatchewan, and Ontario. This is a total of 191 missionaries in eighty-five years.

But the Society is indebted during the century to many thousands of devoted Canadian Christians, who on migrating to the United States united with Baptist churches and contributed generously to the Society's work. Many of these have become pastors of churches " in the States," and a great number have labored as the Society's missionaries, evangelists, and educators. Among these were Malcolm MacVicar, superintendent of education for the Society and president of Virginia Union University; George Sale, president of Atlanta College and superintendent of education, and Robert C. Routledge, president of Colegios Internacionales at Cristo, Cuba, and superintendent of the Eastern Cuban Baptist Convention. These three noble men gave practically their full working days to the great tasks which were committed to their hands.

The Society has also had in its Board of Managers Canadian-born ministers and laymen of great ability and poise who have planned with their fellow members the conduct of the work.

In Cleveland, Ohio, at the annual meeting of 1917—at the height of the war—Secretary Charles R. Sayer, of the Baptist Union of Western Canada, and the executive secretary of the Society clasped hands, standing under the intertwined flags of the two allied nations. Then addressing a great assembly, Doctor Sayer, whose only son was soon after killed in action while fighting at the front in the air service of his country, brought the greetings of the Canadian Baptists and expressed their gratitude for the work so long performed in Canada by the Society's missionaries. In reply, the executive secretary reviewed the great contribution Canadian Baptist ministers and laymen had made to missionary work in their adopted country, and announced the gift with which the Board had voted to assist their Canadian Baptist brethren to carry forward their western mission work with undiminished vigor.

4. Unification of Work with The American Baptist Publication Society

For several decades the missionary activities of The American Baptist Publication Society and the Home Mission Society were so similar that administrative difficulties arose in the areas where the agents of the two organizations were toiling. The State Conventions welcomed the workers of both Societies which appealed to the same constituency for the varied and wide-spread undertakings. The chapel-car leaders assisted in the building of an edifice, the need for which followed the forming of a church, after a revival in a new community in which the car was side-tracked and had been daily filled with eager worshipers. This made it natural for the Publication Society to appeal for church edifice funds. Both Societies established Sunday schools and the Home Mission Society had many missionaries who naturally did colporter work in the course of their itinerant labors, distributing the Scriptures and tracts, generously provided for such use by the Publication Society, whose Sunday-school missionaries also engaged in evangelistic labors. The several committees appointed by the Northern Baptist Convention made little progress as they studied the complex problem, whose solution eluded the most careful attempts of groups of the wise men of the denomination. At last in 1918 a joint committee, composed of secretaries and members of each Board, was asked to study the matter in the light of their mutual interests and arrive, if possible, at a satisfactory conclusion. The personnel of the committee was as follows: For the Publication Society, W. Q. Rosselle, W. H. Main, G. D. Adams, S. G. Young, F. H. Robinson, J. L. Peacock, and G. L. Estabrook; for the Home Mission Society, D. G. Garabrant, J. R. Brown, F. M. Goodchild, A. T. Fowler, F. T. Galpin, R. D. Lord, C. L. White, L. C. Barnes, and G. N. Brink.

The first meeting was held September 20, in Philadelphia. Doctor Goodchild was chosen chairman and Doctor Peacock secretary.

On that occasion, the executive secretary of the Home Mission Society, on behalf of his brethren, read a paper outlining the difficulties and suggested ways in which there could be a harmonious issue out of the long-standing perplexities. After the reading of the statement, W. Q. Rosselle expressed the conviction that, in the spirit of conciliation which all evidently felt, there was to be a complete and early settlement of the differences which had given such concern to those long associated with the work of both Societies. A small committee was appointed to consider informally the grounds for adjustment.

On October 23 R. M. West and W. A. Davison, representing the committee appointed by the Northern Baptist Convention, conferred with the Committee of the Societies Concerning Missionary Rural Work as a Social Service Activity, and were invited to join in the deliberations of the Conference Committee. Both gentlemen gave valuable suggestions.

On October 24, at the Union League Club in Philadelphia, the Board of Managers and the secretaries of the Publication Society entertained the Board of Managers and secretaries of the Home Mission Society. It was the first time in the history of the two great organizations that their Boards and officers had ever met together. It was a great occasion and the fellowship and happiness of the evening left nothing to be desired. The flags of the allies adorned the center of the great table, completely encircled by the hosts and their guests. After the dinner the Conference Committee had its final session, and the Boards of both Societies unanimously and concurrently adopted the report of the Conference Committee and the recommendations of the Publication Society concerning religious education.

Doctor Rosselle was made chairman of the joint Board meeting, and Doctor Peacock the recording secretary.

The following is the report of the Conference Committee, unanimously adopted by the Boards of both Societies.

Believing that the time has come for the coordination and articulation of all the educational, missionary, and social service activities of The American Baptist Publication Society and The American Baptist Home Mission Society, and that the managers of the Societies should labor in the closest cooperation and so effect unity in the prosecution of their manifold work, we recommend that the Boards of Managers and the Executive Secretaries have at least two joint sessions annually for the better carrying out of the suggestions which have been unanimously adopted by the special committees of the two Boards:

1. That the chief task of the Publication Society is religious education in the home, the Bible school, the church, and all related societies; it being understood that the plans for such education be made and carried out in cooperation with all national and State societies and agencies involved.

2. That, in conjunction with the Home Mission Society, the Publication Society make the State Conventions and standard City Mission Societies their legal agents on the basis of the chapter on Conditions of Agency in the standards of the Home Mission Society.

3. That the Home Mission Society and the Publication Society unite in the support of the State Secretaries of certain as yet financially weak Conventions on the basis of their respective appropriations in these Conventions.

4. That the Home Mission Society and the Publication Society have joint superintendents whenever such superintendency is necessary for field oversight.

5. That the Publication Society make the Home Mission Society its agent in the oversight and direction of the missionary activities of all its colporters; that payment of the salaries of such colporters from the income of trust funds shall be made by the Publication Society to the Home Mission Society as required, each requisition to contain a full statement covering the name, service, and the amount due each colporter covered by the requisition; that the colporter shall continue to perform the following tasks for the Publication Society: The selling of the Society's books and literature; promoting the circulation of its periodicals and the distribution of Bibles and other literature; that in view of the double function of these workers they shall be known as colporter-missionaries; that nothing in the points agreed upon shall be interpreted as in any way restricting or hampering the full and free development of the business department of the Publication Society.

That it is specified by the Publication Society in committing direct supervision and oversight of its missionary-colportage work to the Home Mission

Society, it does so with the strict understanding that the Publication Society is the denominational agency for the work of religious education, such as Sunday school and young people's work, social service education, Baptist brotherhood, etc., as defined in Suggestion 1.

6. That the Publication Society transfer its specific social service work, such as rural and urban social work which naturally grows out of the missionary task, with the consent of the Northern Baptist Convention, to the Home Mission Society; the particular delimitations to be determined from time to time by a Conference Committee; social service education to continue a proper function of the Publication Society.

The Board of the Home Mission Society concurred in the following recommendations contained in a *Report on Religious Education and the Publication Society,* addressed to the Special Committee of Laymen, authorized at the Atlantic City Convention, the Executive Committee of the Northern Baptist Convention, and all who are interested in improving the religious training given the children, young people, and adults under the care of Baptist churches:

1. The Society recommends the creation of a coordinating agency for the development and maintenance of one general program of religious education within the denomination.

2. It recommends that the personnel of such agency be carefully selected from among the men and women who are acquainted with the principles of religious education, who have specialized in some department of religious education, and who have first-hand and extended acquaintance with various types of Baptist churches.

3. It recommends in the interests of the largest efficiency that the closest possible relationship be preserved between educational direction, publication, and field service.

4. It recommends stressing in all the churches the fundamental importance of religious education, especially in view of the situation to follow the World War, when Baptists must be prepared to give effectively their contributions to the new democracy.

5. The Society suggests that the proposed agency for the coordination and promotion of religious education be known as the "Committee of Direction for Religious Education."

The matter of chapel cars and gospel cruisers was carefully considered. It was the unanimous opinion of the conference that further study of this subject should be made "after the war has ended and transportation has again become normal."

The election of Gilbert N. Brink as the general secretary of The American Baptist Publication Society entailed a great loss to the

Home Mission Society, whose secretary of the Departments of Education and Latin North America was thus suddenly taken away. Doctor Brink's service as secretary of two of the Society's important departments was of the highest order, and doubtless was a providential preparation for the great work upon which he later entered. As a member of the Home Mission Society's Committee of Conference with the Publication Society, he had a large part in matters of adjustment, unconscious of the still larger part he would later be asked to take in the work as the general secretary of the Publication Society.

The same cordial spirit that prevailed during the conferences that led to the fortunate result which the denomination had been yearning and praying for for two generations has continued and evinced itself in numerous conferences, and again found its happy expression on April 22, 1919, when the members of the Board of Managers and officers of the Publication Society were the guests of the Board of the Home Mission Society in New York City.

Matters of personnel, which are always difficult where the lines of work have changed, were also arranged between the two Societies, the general tendency being to unite wherever possible in the employment of joint representatives. George L. White and Bruce Kinney served under these conditions in their respective areas.

The expenses of the colporter-missionaries and their equipment were provided by the Publication Society, and their salaries were paid by the Home Mission Society.

In 1920 the cooperative work with the colporter-missionaries throughout the country and with gospel cruisers in the waters of Oregon and Washington was extended to the chapel cars.

The Board, on November 15, 1921, was again the guest of the Publication Society, when the fraternal spirit was still further deepened.

On the evening of February 28, 1922, the Joint Conference Committee and Councils of the Publication and Home Mission Societies met in New York, and the following activities were recommended to the Boards and later approved by them:

> That our chapel-car work be administered by the two Societies through the State Convention secretary, while the car is operated in his State.
>
> That the States be invited to accept the same pro rata for salaries and expenses of chapel-car work that they have accepted for other work that is done by them in cooperation with the general societies.

> That the Bible and field secretary of the Publication Society, Samuel G. Neil, be the joint representative of both the Publication Society and Home Mission Society for the superintendency of the chapel-car workers.
>
> That we approve the principle of doing all colportage work jointly, both Societies accepting an agreed-upon pro rata financial responsibility therefor; that the details involved in making this arrangement effective and the time when it shall become operative be left to the secretaries of the two Societies to determine. That, inasmuch as an integral and vital part of the duties of these workers is that of distributing the Scriptures throughout the homeland, the joint supervision of this work for the two Societies shall be in the hands of the Bible and field secretary of the Publication Society, and that as such joint representative he shall carry out the policies agreed upon and make report to each Society as may be desired.

The Publication Society at various times has had its colporters laboring in Central America, Cuba, and Puerto Rico.

In the summer of 1919, the attention of the officers of The American Baptist Publication Society and The American Baptist Home Mission Society was called to the fact that many of their workers on the field had never enjoyed the advantages of a college and theological education and would be glad of some opportunity to secure as near an equivalent to this training as possible. It was felt also that there were other Christian workers who, by reason of age or other conditions of life, were unable to obtain schooling and who sensed the need of further study. The Societies felt that such training would largely increase the efficiency of their workers, and decided to establish a correspondence course for ministers and missionaries.

The subjects included various phases of study of the Bible, evangelism, religious education, church organization, history, missions, and preaching. Each course consisted of twelve lessons based upon the best book on the subject which could be selected. Written answers to questions were required and a certificate was granted to those who completed each course. Warren P. Behan was engaged to superintend this work.

In the adjustment of relationships with the Publication Society, Rolvix Harlan was chosen secretary of the Department of Social Service and Rural Community Work. Doctor Harlan had been called from the pastorate to be professor and later dean of Ottawa University, thence to the presidency of Sioux Falls College, from which position he was called to be rural life secretary of the Publication Society, about six months before he came to the Home Mission Society on January 1, 1919. He made a nation-wide study of the work of his department and presented it with a virility and wisdom that deeply stimulated the interest of the churches. He was the first John Clifford Memorial lecturer and when abroad continued his study of Protestant European church life. His establishment of rural demonstration parishes deeply interested the denomination, which regretted his acceptance of the call to be Professor of Sociology in the University of Richmond. His resignation took effect October 1, 1922. While with the Society, he wrote the books *Brotherhood and Civilization* and *A New Day for the Country Church.*

J. Foster Wilcox was called from the pastorate of the North Adams, Massachusetts, church to the Publication Society to care for its Department of Temperance and Men's Work, and came to the Home Mission Society in April, 1919, laboring in the Department of Social Service and Rural Community Work, but specializing in brotherhoods and a boys' camp in the Adirondacks which for several years exerted wholesome Christian influence upon those who were privileged to participate in its activities. He addressed great companies of men in every part of the nation, and his helpful messages stimulated the brotherhoods in the various Conventions. He resigned in September, 1923, to accept the pastorate of the Roxborough Baptist Church of Philadelphia.

Through a cooperative arrangement entered into by the Publication Society, the Home Mission Society, and in some cases State Conventions, the salaries and expenses of colporter, chapel-car, and auto-chapel-car missionaries are shared by these organizations in varying degrees according to locality.

The chapel cars, numbering five, are always welcome in the neglected rural areas, where lonely people flock to the services held in the car serving both as chapel and the missionary's home. Many have been led into the Christian life and brought into newly formed churches through the diligence and aid of the minister in charge of the " Church on Wheels." The three auto-chapel cars visit small communities removed from the railroad, are in service in Puerto Rico, and have been useful in Mexican villages where converts have been won.

The cars that are used by colporter-missionaries in their evangelistic work carry sleeping equipment, an organ, cooking utensils, and a supply of Christian literature.

In sparsely settled regions where religious services are seldom or never held, missionaries call at the isolated homes and engage in religious conversation. Their daily experiences make a narrative of thrilling interest.

In 1931 forty-six colporter and chapel-car missionaries were under appointment.

M. C. Treat, of California, when on a visit to Wyoming and neighboring States, saw the open doors for missionary opportunity, and concluded that colporters of evangelistic passion could best undertake the work. In order to make possible this form of Christian service on a strong basis, he gave, in 1919, a fund of $226,250, to be administered by the Home Mission Society, with the proviso that the income be used for the salaries, expenses, and equipment of colporter-missionaries. This gift has led to gratifying results.

5. The Reunion of Free Baptists and Baptists

The beginning of Free Baptists can be traced to the conversion of Benjamin Randall, of Portsmouth, New Hampshire, who in 1770 journeyed twelve miles to Exeter to hear George Whitefield, the English evangelist, preach. He sought membership with the Baptists, supplied pulpits as opportunity offered, and organized a church in New Durham. This was refused membership in the Baptist Association because, with its pastor, it taught the freedom of the will and the guilt of the individual who when invited by the influence of the Holy Spirit to yield to Christ persisted in resistance and refusal, which was contrary to the tenets of Calvinistic faith. This lack of fellowship caused Randall to encourage an independent movement, which he had not intended.

As he traveled through New Hampshire, Maine, Vermont, and Massachusetts, churches multiplied under his leadership and these combined in quarterly and yearly meetings. As time passed, Free Baptists spread from New England through New York and into Michigan, Illinois, Minnesota, Kansas, and in lessened numbers into the Southwest.

Soon after 1830 they organized home and foreign mission societies, an education society, a Sunday school union and other agencies for world-wide activities. These groups were incorporated and in 1892 were consolidated into one central body, the General Conference of Free Baptists. The women continued their separate missionary organizations.

The name "Free Will," or "Free Will Baptist," first applied to the new churches, was at length adopted, though modified in many places to the simpler designation, "Free Baptist." It was later regarded as including a freedom in the following directions: "free will," "free grace," "free communion," "free fellowship."

The Free Baptists established academies and schools; among them Pike Seminary and Keuka College in New York, the New Hampton Literary Institution in New Hampshire, Maine Central Institute in Maine, Storer College in West Virginia, Hillsdale College and Seminary in Michigan, Bates College and Cobb Divinity School in Maine. *The Morning Star* was published as a denominational weekly journal in Dover, New Hampshire, and later in Boston, Massachusetts.

In 1904 a committee of Free Baptists, known as the Committee on Conference with Other Christian Bodies, conferred with the Disciples who had made overtures for union; with the Congregationalists who sought fellowship and combination; and with the Baptists of the North, with whom Free Baptists had intended, in the person of their founder, to be and continue an integral part. Out of these conferences issued the decisions, the votes of consent, and the steps to what may well be called the reunion of Free Baptists and Baptists, consummated October 5, 1911, when the Free Baptists gave over their properties, their enterprises, their going concerns, their goodwill and their hopes, to appropriate organizations cooperating with the Northern Baptist Convention.

Following the conferences and negotiations mentioned above, and the acceptance of a "Basis of Union," which recognized that the causes of the separation in 1780 had practically disappeared and that "differences if still existing might be left to the teaching of the Scriptures under the guidance of the Holy Spirit," at a meeting of representatives of all the bodies concerned in Boston, August 25, 1911, the following statements were unanimously adopted:

1. That the Home and Foreign Mission work of the Free Baptists, when taken over by The American Baptist Home Mission Society and the American Baptist Foreign Mission Society, shall be put upon an equal footing with their other work, to be continued and developed as integral parts thereof in accord-

ance with the general principles governing these organizations in their administrative affairs.

2. That specific trusts shall be scrupulously regarded and administered according to the conditions thereof; and that the societies which are the recipients of the funds transferred shall assume, in such manner as may hereafter be determined, certain minor obligations of the General Conference of Free Baptists, such as payments to annuitants, and incidental expenses of the General Conference until the termination of its corporate existence. The Home and the Foreign Mission Societies have formally engaged to hold and administer the funds they shall receive for the purposes indicated.

3. In the transfer of properties it appeared that the major portion thereof goes to The American Baptist Home Mission Society and to the American Baptist Foreign Mission Society; that inasmuch as the General Conference of Free Baptists have never undertaken work corresponding to the missionary work of The American Baptist Publication Society, and did not have any permanent funds for these purposes, the latter Society does not participate in these transfers; and that the Northern Baptist Convention itself has only a possible contingent interest in certain specific funds for education and ministerial relief; the General Conference deeming it advisable for the present to retain these small sums until a decision shall be reached concerning their ultimate disposition.

4. It is understood that under the terms of this merger of missionary funds and work, the Free Baptist churches shall recognize the claims upon their beneficence of the missionary work of The American Baptist Publication Society, the American Baptist Foreign Mission Society, and The American Baptist Home Mission Society—becoming a part of one constituency for all these organizations and accepting annual budget apportionments for their work; while on the other hand these Societies shall seek to promote the missionary interest in Free Baptist churches and to cultivate the spirit of Christian fellowship as one body in Christ.

Pursuant to this action and in harmony with these agreements, on October 5, 1911, transfers were made by the Free Baptists of all their home and foreign missionary funds, properties, enterprises, opportunities, and obligations, in a ratio between the Home and Foreign Mission Societies determined by the purpose and intent of donations and bequests which had created these values; and Free Baptists, as individuals, churches and organizations, became a part of the constituency and fellowship of The American Baptist Home Mission Society, the American Baptist Foreign Mission Society, The American Baptist Publication Society, and all other organizations and interests connected with the Northern Baptist Convention.

Alfred Williams Anthony, who had been chairman of the Free Baptist Committee on Cooperation with Other Christian Bodies, which had conducted negotiations on the Free Baptist side, was made corresponding secretary and treasurer of the General Conference of Free Baptists and "special joint secretary" of the three Baptist societies, Home Mission, Foreign Mission and Publication. For nearly three years—as long as it seemed needful—he served in these capacities, for the purpose of relating Free Baptist churches more definitely to the societies and of bringing into harmonious corporation all the agencies of the combined fellowship and work. He is still treasurer of the General Conference, and from time to time, as long-continuing instalments in bequests, donations and titles to property become released by death or otherwise, he distributes properties to the societies in the ratio agreed upon. The last distribution of the sum of $4,000 was in January, 1932; with possible other distributions to follow.

In accord with the agreement that "when the plan becomes effective, representation shall be given to Free Baptists on the Boards of The American Baptist Home Mission Society, the American Baptist Foreign Mission Society and The American Baptist Publication Society," in July, 1911, Rivington D. Lord, president of the General Conference of Free Baptists (1898-1904) was elected a member of the Board of Managers of The American Baptist Home Mission Society; since 1926 he has been chairman of the Board.

The Free Baptist churches early began to make their offerings to the Society, and have since joined in all the promotional plans of the Northern Baptist Convention.

The union of the two denominations was hailed with joy—except in Southern Illinois, where a large group of churches formed a separate organization and united with the Southern Baptist Convention.

For many years our Society made annual appropriations to Storer College, at Harper's Ferry, West Virginia, which had long received gifts from the General Conference of Free Baptists; it also continued its appropriation for colporter-missionary work in the Southwestern States.

6. NEW MEXICO AND OKLAHOMA GO SOUTH

After many years of mission work in New Mexico, an agitation began among a few of the Baptist churches to have their State Convention align itself with the Southern Baptist Convention and cooperate with its Home Mission Board in the conduct of its mission work. During the discussion, which gradually increased in intensity, our Society desired only to respect the wishes of the Baptists of New Mexico as expressed through their own constituted Convention.

At its annual meeting in the fall of 1908 the New Mexico Convention voted by decisive majority to continue cooperation with the Home Mission Society. In the summer of 1910, the Board of the Convention emphatically expressed itself to the same effect; and in the fall of 1911 the Convention again voted in favor of continuance with the Society. The discussion, however, became so strong that it threatened to jeopardize the missionary work in the State, and the matter was referred to a committee of eighteen, appointed by the Northern and Southern Baptist Conventions.

The joint committee met at Old Point Comfort, Virginia, September 27 and 28, 1911.

In their report at the annual meeting of the Northern Baptist Convention in 1912, the committee recommended that the members of the two existing State Conventions in New Mexico come together and organize a new Convention which should cooperate with the home mission agencies of the Northern and Southern Baptist Conventions for a period of three years, during which time the Home Mission Society would lessen its contributions and the Home Mission Board of the South would increase its giving; and that at the end of the period the New Mexico Convention should transfer its entire affiliation to the Southern Baptist Convention, which should henceforth assume the burdens and responsibilities of Baptist home mission work in the State.

Other carefully drawn provisions, including an equitable basis for the distribution of undesignated gifts, were also suggested.

The adoption by the Northern Baptist Convention of the recommendations of the committee resulted in the retirement of the Society from New Mexico, and at the request of the Board the committee's recommendations concerning a three-year period of graduated appropriations were changed, with the approval of the Baptists in New Mexico, in favor of an immediate readjustment.

On June 10, 1912, the Board voted that the New Mexico Convention, which was in cooperation with the Society, should be informed that the Society's work in that State and all its obligations therefor would terminate upon the organization of the New Convention. High appreciation was expressed of the love and loyalty to the

Society of the many noble men among the Baptists of New Mexico. The organization of the new Convention was effected in June, and the Society's relations to the missionary work in New Mexico terminated July 1, 1912, exactly sixty-three years after Hiram W. Read was commissioned—July 1, 1849, to labor as a missionary at Santa Fé. The Baptists of the State in 1912 numbered 4,241.

The Society highly appreciated the excellent work done by the joint committee of the Northern and Southern Conventions. It thus relinquished a mission field which it had cultivated for fifty years, at an outlay of nearly two hundred thousand dollars, contributed by Northern Baptists, trusting that on the costly foundations which its missionaries had laid, others might build a strong and harmonious structure.

The work in Oklahoma includes what was done in Indian Territory when it was merged with it in 1907. In 1865 the Society took over the Indian Missions of the American Baptist Missionary Union, which for many years had preached the gospel to the civilized tribes in Indian Territory.

When Oklahoma Territory was opened to settlement in 1889 and the Cherokee Strip in 1893, general pioneer missionaries at once were appointed to labor in these promising areas.

The Society expended prior to 1900 in Oklahoma, $208,207; from 1900 to 1914, $202,595. In the latter period appropriations for work among the whites were $117,261, and among the Indians, $85,334. In the cooperative work the labors among the Blanket Indians were never included.

In Oklahoma the Society made gifts for the erection of 208 churches, loans to fifty-nine; the gifts amounting to $68,307, the loans to $22,495.

After long correspondence and many conferences between the Society and the Baptist General Convention of Oklahoma, the latter, in November, 1914, voted to align itself exclusively with the Southern Baptist Convention. The reasons assigned for the action were that it was best in Oklahoma, as it was in New Mexico, for a State Convention to be affiliated with only one general society and that the preponderating sectional element in the denomination in the State should determine which one it should be. In 1914 approximately 72,363 members of Baptist churches changed their membership to the South.

XVII

THE SOCIETY AND ITS GENEROUS SUPPORTERS

1. The Wherewithal

Members of the denomination from all parts of the Union were at the meeting in New York City, April 27, 1832, for the purpose of formally organizing The American Baptist Home Mission Society. Doctor Going's survey of the Society's financial needs was reflected in the following resolution adopted by the Executive Committee May 18, 1832:

> In view of the wants of our country and the consequent duties of our denomination, and in the fear of God and dependence on His aid, this committee will endeavor to raise during this year, at least, the sum of Ten Thousand Dollars, to be expended in Domestic Missions.

This seemed a huge sum to the Baptist churches of a century ago, and doubtless required in its collection great expenditure of effort, as little money was in circulation.

The great majority of Baptists lived on farms and in small factory villages, or followed the sea. Farmers sold their eggs at the local store for four cents a dozen, their butter for ten cents a pound, and potatoes for fifteen cents a bushel, taking in exchange the things that they could not raise or make. The neighborhood grist-mill ground the grain for a small toll in kind. The hired man lived in a small house on the farm and received milk, wood, vegetables, and meat as a large part of his wages. A bonnet and dress served its wearer many years. The mother of the household, besides her usual domestic duties, made butter, cheese, candles, and the homespun clothes for the family, which was generally large.

Deerskin moccasins were widely used. Traveling shoemakers often took their pay in farm products. Wages were small. Houses and barns were made from lumber cut on the premises and built by carpenters and masons who worked from sun to sun. In the winter farmers made their ox-yokes, tools, wagons, and household furniture, were often their own blacksmiths, and worked out their taxes on the roads.

The unpolluted streams were well stocked with fish, and deer, moose, wild turkeys, and water-fowl were plentiful and always near at hand. Newspapers were rarely seen and the only glimpse of the outer world was the passing of the occasional stage-coach.

The church was naturally the common meeting-place of the people, who listened reverently to lengthy sermons, measured by the pulpit hour-glass.

In churches whose members saw little money in the course of the year, Doctor Going asked for missionary collections. The response was necessarily small and intermittently given, and depended largely upon the personal appeal of the secretary, which could not be made often in any single church. As the work grew, however, and the reports of missionary successes were received and the people became more prosperous, their hearts were stirred to assist in establishing churches in parts of the country less favored than their own. Gradually the giving was systematized and the long education in Christian beneficence led to the constantly enlarging gifts which have made possible the missionary conquests of the century.

This cumulative process is seen in the appended tables of the Society's receipts from donation and non-donation sources for current expenses in the ten decades of its history:

Operating Budget

Decades	Contributions from the Denomination	Legacies	Income from Investments	Income from Annuities Net	Total
1832–1842	$221,883.19	$5,575.92	$217.00	—	$227,676.11
1842–1852	315,005.27	13,984.11	2,941.11	—	331,930.49
1852–1862	379,267.07	47,790.98	5,190.86	$1,195.27	433,444.18
1862–1872	689,655.11	133,807.06	19,345.12	*–409.75*	842,397.54
1872–1882	877,041.11	218,538.84	44,559.42	14,741.82	1,154,881.19
1882–1892	1,601,134.70	891,610.93	118,210.26	*–14,503.81*	2,596,452.08
1892–1902	2,355,133.34	729,220.59	197,726.51	109,419.42	3,391,499.86
1902–1912	3,721,150.15	862,415.01	342,882.50	248,565.49	5,175,013.15
1912–1922	4,862,733.69	1,160,686.13	731,245.65	99,531.90	6,854,237.37
1922–1932	3,767,199.12	818,052.67	3,077,047.65	248,077.58	7,910,377.02
	$18,790,242.75	$4,881,682.24	$4,539,366.08	$706,617.92	$28,917,908.99

Supplemental and Specifics Budget

Decades	Contributions	Legacies	Income from Investments	Annuities Released	Total
1832–1842	--------------	-------------	--------------	--------------	---------------
1842–1852	--------------	-------------	--------------	--------------	---------------
1852–1862	$1,467.89	-------------	--------------	--------------	$1,467.89
1862–1872	254,738.19	$4,206.90	--------------	--------------	258,945.09
1872–1882	483,047.05	16,329.99	--------------	--------------	499,377.04
1882–1892	717,183.34	18,915.99	$1,279.50	--------------	737,378.83
1892–1902	559,905.16	-------------	--------------	$27,500.00	587,405.16
1902–1912	444,449.60	17,560.43	10,281.56	5,000.00	477,291.59
1912–1922	1,018,380.78	20,100.00	760,313.58	50.00	1,798,844.36
1922–1932	1,245,275.17	68,527.05	1,822,678.14	1,282.42	3,137,762.78
	$4,724,447.18	$145,640.36	$2,594,552.78	$33,832.42	$7,498,472.74

* Nine years.

Annuities

The Society had been receiving gifts on the annuity plan since 1861. For several years prior to that time, however, it accepted what were then known as "conditional gifts," paying interest thereon to the donors during their lifetime. In the more than seventy years that the plan has been in operation, these gifts have amounted to over three million dollars, while in the same period the Society has paid to annuitants nearly two million dollars and has used for its general work or added to its permanent funds over $1,500,000 released by the death of donors. Gifts on which the Society was paying annuities as of April 30, 1931, amounted to $1,377,430.07, and were represented by investments having a market value of $1,420,400.60.

Legacies

The list of legacies of fifty thousand dollars and over makes impressive reading and tells the story of wise and generous giving.

Gardner Chilson, Mansfield, Massachusetts	1887–1895	$186,000.00
Abner Coburn, Skowhegan, Maine	1888	259,888.00
Joseph B. Hoyt, Stamford, Connecticut	1890	50,500.00
Eli Perry, Albany, New York	1892	76,085.03

Josiah W. Cook, Cambridge, Massachusetts	1894	$63,516.83
C. T. Sampson, North Adams, Massachusetts	1895	88,600.00
Mrs. B. A. Benedict, Central Falls, Rhode Island	1899–1900	74,328.89
Daniel Sharp Ford, Cambridge, Massachusetts	1901–1908	261,302.66
John J. Jones, East Orange, New Jersey	1906	50,000.00
Sarah Ann Trevor, Philadelphia, Pennsylvania	1908–1909	74,019.94
Frances J. Huntley, Rochester, New York	1916–1925	83,344.68
Robert H. Crozer, Upland, Pennsylvania	1915	60,000.00
Samuel B. Thing, Brookline, Massachusetts	1916–1918	136,489.32
Josephine L. Peyton, New York City	1920–1926	65,057.91
J. Lewis Crozer, Upland, Pennsylvania	1919–1926	355,943.86
Catherine Chittenden, Homer, New York	1921–1922	77,520.85
Francis T. Pierce, Hamilton, New York	1924–1928	125,126.52
John Mason Jackson, Chicago, Illinois	1901–1927	55,883.29
Henry Houghton, Boston, Massachusetts	1926	50,000.00
Ella M. Cole, Southbridge, Massachusetts	1927	60,000.00
James B. Crosby, Janesville, Wisconsin	1890–1931	64,636.00
Jerome Taylor, Newark, New Jersey	1923–1927	49,192.54

Other Large Gifts

The Society has received substantial gifts in the past thirty years which have made possible the enlargement of its educational and missionary work. The General Education Board has given over $2,000,000 for expenses, equipment, and endowment of Negro institutions, and over $150,000 for Indian education at Bacone College.

John D. Rockefeller, in addition to his annual contribution of $100,000 for many years, gave $5,143,985 for endowment from 1919 to 1921.

In 1921 Milo C. Treat established the M. C. Treat Fund, which is carried at $1,500,000. The income thus far has been paid to the Los Angeles Baptist City Mission Society, the Baptist State Convention of Southern California, the San Francisco Bay Cities Baptist Union, and the Seattle, Washington, Baptist Union. Part of the income eventually will be available under certain conditions for the Society's mission work in the States of California, Oregon, Washington, Idaho, Arizona, Nevada, Utah, Wyoming, Montana, Colorado, Wisconsin, Michigan, South Dakota, North Dakota and Minnesota.

The income from the J. Ackerman Coles Fund of $23,728.12 has been used for the purchase of church bells and organs for both the home and foreign fields.

The Permanent Endowment, Annuity, and Special Trust Funds amounted to $12,787,777.99 on May 1, 1931.

Church Edifice Work

The first church edifice loan was made November 28, 1849, to the First Baptist Church of St. Paul, Minnesota. Since then thousands of churches have been fostered by the Society with time loans amounting to more than $2,000,000 and contingent loans to the amount of $2,300,000. The practise of making contingent loans was discontinued in 1925, aid being given since then in the form of loans with a definite maturity date. The regular Church Edifice Loan Fund of the Society amounted to $331,180.04 on May 1, 1932, while the amount of the Special Church Edifice Loan Fund was $381,299.53.

Debt-Raising Campaigns

The Society has joined with other Societies in several debt-raising campaigns. The first of these was in 1896, when the total debts reported to the denomination were about $500,000. The solicitation was made by Henry L. Morehouse and Henry C. Mabie, assisted by a group of interested ministers and laymen. A conditional gift of $250,000 from John D. Rockefeller and a generous nation-wide response from the churches and individual givers brought the desired amount.

The second united effort of the denomination to clear away a large indebtedness was in 1908. The presentation of the matter was made by a committee of three, consisting of P. S. Henson, M. D. Eubank, and L. C. Barnes, who spoke in the leading Baptist centers from the Atlantic to the Pacific and created intense interest in the liquidation of the deficits. The contributions of the people were supplemented by the unexpected receipts of large legacies which placed the Societies in a favorable financial condition.

The third campaign was authorized by the Northern Baptist Convention in 1914, on the Centennial Anniversary of the Foreign Society, when the debts of the Societies amounted to $276,223.58.

In response to personal appeals made before the Convention met, or at its session, $158,542.63 was paid or pledged. Of this amount John D. Rockefeller gave $50,000 and expressed his desire to give $50,000 additional, if thereby the movement to pay the debts could be made successful. When this was reported, the Convention chose a committee, of which F. W. Ayer was the chairman. The associate corresponding secretary of the Home Mission Society was made secretary of the committee and charged with the work of presenting the appeal to the churches. It was decided to do this in a series of advertisements in the denominational papers. Two of these were inserted in the early weeks of July, and an unexpectedly large response resulted. It was explained to the denomination that no other appeals would be made until November 1, in order that the State Conventions might have the field to themselves until they held their annual meetings. The stream of gifts, however, continued to flow until the time when the advertisements again appeared in the religious press.

Intense interest was at once shown, and on January 1 the committee had in hand the full amount required to meet Mr. Rockefeller's gift, which was immediately received.

Contributions came from forty-five States, and from Cuba, Puerto Rico, Hawaii, Canada, Africa, Assam, Burma, Japan, China, and India. The expense of the campaign for postage, advertisements, travel, and clerical assistance, was $5,101.15. This was paid from the receipts and the committee had still in the treasury a balance of $4,520.68.

On April 16, 1915, the Finance Committee of the Convention approved the suggestion of the Debt-Raising Committee to apply this balance to the new indebtedness of approximately $43,000 reported by the two Foreign Societies and the Woman's Home Mission Society and suggested that the committee begin a new campaign to raise the additional amount before the Convention met in Los Angeles. On that day the committee reported that all but $4,000 had been pledged and that amount was quickly subscribed.

The success of the campaign freshly demonstrated the great power of the Baptist press in creating interest in missionary work.

Judge Edward S. Clinch was the Society's legal adviser for forty-one years and rendered most valuable service. He had an important share in the organization of the Northern Baptist Convention and its suggested relations to The American Baptist Home Mission Society. He was president of the Convention during 1914 and 1915 and chairman of its Law Committee until his death in November, 1924.

F. T. Moulton was treasurer of the Society from 1903 to 1919 and served with great fidelity till forced to resign by failing health.

James F. Turnbull entered the treasury department as a clerk in 1893, became assistant treasurer in 1918, and traveling auditor of the schools in 1924.

Samuel Bryant, after serving as a member of the Board and its Finance Committee for four years, was chosen treasurer in 1919 and has performed the duties of the office with marked ability. During his administration the funds of the Society have been judiciously invested. His training in the business world providentially equipped him for greater responsibilities which he has ably and faithfully met. For eight years he served without salary.

2. Promotion of Interest in Beneficence

The gathering of funds to meet the expense of missionary work has been made by a long line of resourceful men. At first the Society's agents, who also served as missionaries, solicited offerings and asked the churches to make regular contributions. As the needs for larger receipts increased literature was distributed, and offices were opened in centers to which gifts were sent, and from which district secretaries stimulated greater giving, urged the making of wills, and advocated gifts on the annuity basis. In 1910, the State Collecting Agency of Nebraska took over the collection of all missionary gifts within the State; in Wisconsin and Michigan a similar plan was soon in use. Meanwhile, in the interest of economy and efficiency, the general societies established joint district secretaryships. Both of these methods were effective.

In 1915 the Five Year Program was authorized by the Northern Baptist Convention under the chairmanship of Shailer Mathews, and John M. Moore, who had served the denomination effectively in young people's and missionary educational work, became its executive secretary. The missionary receipts from that time showed an upward curve. When Doctor Moore returned to the pastorate, P. H. J. Lerrigo was elected executive secretary and carried forward the campaign with gratifying results. In November, 1917, Ambrose Swasey invited five laymen to his home in Cleveland and expressed to them the hope that a way might be discovered by which Baptist laymen could be more deeply interested in the wider work of the denomination.

It was decided to call a larger group of laymen to meet in Chicago on December 14; seventy-five men were present and as many more sent letters of regret, expressing deep interest in the movement. At this second conference an Informal Continuation

Committee was appointed, consisting of F. W. Ayer, chairman, Ambrose Swasey, E. H. Haskell, G. W. Coleman, E. B. Bryan and E. D. Burton.

This Committee met in the rooms of the Home Mission Society, conferred with representatives of the various missionary organizations and called a meeting of all those interested, to be held in Chicago on January 11, 1918.

At that time it was resolved to raise a million dollars extra for the needs of the missionary societies and boards of the Convention, in the eleven weeks that remained until the closing of the year on March 31. F. P. Haggard was chosen campaign director and conducted a successful appeal for gifts.

On May 18, 1918, at Atlantic City, the Northern Baptist Convention established the National Committee of Laymen, continued the officers who had served the Provisional Committee, and voted to conduct a Victory Campaign for six million dollars to meet the larger missionary and educational needs of the denomination. The Convention also appointed a Committee, with Frank W. Padelford as chairman, to survey the larger needs of the denomination and to outline a forward movement. A second Committee, with E. D. Burton as chairman, was chosen to study the general needs of the denomination and recommended a plan for securing more efficient cooperation.

When the Convention met the following year at Denver, F. P. Haggard reported that approximately $5,500,000 had been raised and that over $300,000 had been received by the Societies for special gifts which could not be counted in the regular offerings; F. W. Ayer then announced that John D. Rockefeller desired to give one million dollars to The American Baptist Home Mission Society and the same amount to the American Baptist Foreign Mission Society, if the balance of six million were pledged and paid by December 31, 1919. The required balance of approximately four hundred and fifty thousand dollars was immediately apportioned to the States and raised through the hearty cooperation of pastors and the secretaries of State Conventions and City Mission Societies.

At a meeting of the National Laymen's Committee F. W. Padelford, on behalf of the Committee on Survey, presented an elaborate and exhaustive statement of the larger needs and program of the denomination, and it was voted to endeavor to raise one hundred million dollars in five years in the New World Movement. E. D. Burton, on behalf of his Committee, reported that after conference with members of all the cooperating organizations, concerning their relation to a program of reorganization, his Committee recommended the establishment of a Board of Promotion, which would standardize the cooperative relations between the Northern Baptist Convention, the National organizations and the State and City Societies. Mr. Ayer, Doctor Burton, Doctor Padelford, and their Committee members gave a prodigious amount of time and thought to the constructive work that culminated in the recommendations of the Committees, which were enthusiastically endorsed by the Convention.

The Board immediately made the General Board of Promotion its agent for raising funds for its work and authorized the State Boards of Promotion to receipt for moneys given to the Society. J. Y. Aitchison, the executive secretary, and his associates, during the next five years, worked with intelligence and zeal under the heavy burdens of a new and challenging task, and with a devotion and spirit that left nothing to be desired. The amount raised and paid over to the denomination's missionary and educational groups was $39,178,468.55. Other large designated gifts were made in the period. The greatest of these was $12,000,000 given to the Ministers and Missionaries Benefit Board and to the General Foreign and Home Societies by John D. Rockefeller.

After the New World Movement, the Board of Missionary Cooperation was made the Society's agent. It has been ably directed by the executive secretary, W. H. Bowler, who began his ministry as a missionary of the Society and afterward became the general missionary of Idaho. He has labored under heavy difficulties with an even and tireless initiative during a period of lessening interest in missionary giving and of financial depression.

The work of the Laymen's Committee has also been of high value to the denomination's larger activities.

The promotion of interest in the Society's work has been greatly stimulated by Howard B. Grose, who for several years was editor of the *Home Mission Monthly* and has since been editor of *Missions.* Doctor Grose has made a profound study of American missions and his published works on the subject have been widely read. His brilliant interpretation of work at home and abroad has greatly stimulated the denominational activities of the twentieth century.

F. A. Agar has made a notable contribution to the work of the Society by his studies and addresses on church efficiency and Christian beneficence. The standards which he has set up and his practical suggestions in their attainment have deeply influenced the churches. He was providentially prepared for his later work by his missionary labors in Africa, and ten years of heroic service in Montana, first as a missionary at Great Falls and then as general missionary for that State.

It would be difficult to overestimate the helpful influence of the denominational journals in stimulating interest in the Society's expanding work during the past century. Needs have been so presented to the readers of these publications, through missionary reports, addresses, and editorial appeals, as to touch the hearts and purse-strings of myriads of people desiring to do their part in the spread of the gospel in this and other lands.

The editors of these journals have been men of vision and denominational loyalty and to them we acknowledge a debt of gratitude for their timely assistance in the securing of bequests, endowments and annuities, as well as needed funds for the liquidation of indebtedness.

XVIII

A MASTER BUILDER OF THE DENOMINATION

At the seventy-fifth anniversary at Washington, District of Columbia, in 1907, a new set of relationships arose. On that historic occasion, Secretary Henry L. Morehouse gave an address that reviewed the spiritual victories of the dramatic and fruitful years since the Society in 1832 began its work in the Mississippi Valley. He showed how it had kept step with the economic and educational expansion of the nation, had grown with its increase in population, and had improved its opportunities for service in the West among frontiersmen, in the South among the Negroes, and in the North and East among the restless but ambitious immigrants pouring into the country from Europe, Asia, South America, and the nearer Latin-American nations.

During that week in 1907 the Society was having its last May Anniversary meeting. The denomination had long been looking to a new era of closer cooperation, and asked at Washington for the creation of the Northern Baptist Convention, which came into being a year later, in 1908, at Oklahoma City, in the heart of the home missionary country. The officers and Executive Committee of the Society manifested the caution and care which those entrusted with a great responsibility would naturally feel at a time of revolutionary changes, that meant so much to the future interests of the Society the denomination had long and generously recognized as its leading national missionary agency for the evangelization of the people of the homeland. They therefore acted with calm deliberation, and after carefully weighing the Society's incorporated obligations and fiduciary responsibilites, used their fullest influence to relate The American Baptist Home Mission Society to the Northern Baptist Convention, which they believed would point the way to the larger missionary work that Northern Baptists were destined to undertake. Out of their decision and action came momentous results.

In 1910 the Board, realizing that the enlargement of work in the Western States necessitated the stimulation of local initiative, and seeing the dawn of a new day, suggested the acceptance of heavier responsibilities by the State Conventions. In order to appreciate the proposal of the Society, it is necessary to observe that as the Territories passed into Statehood and missionary conventions were organized each assumed a certain part of the suggested expenditures for the mission work of the next year and asked all the churches to send their contributions for State work directly to New York, or to the Society's district secretary. If the gifts from the State were not sufficient to pay the Convention's share of the missionary work, the Society advanced the amounts lacking and carried them as a debt without interest, to be paid from delayed offerings at the end of the year. When, however, crops failed, which was frequently the case, it was necessary to extend the time of payment, and when there was a succession of poor crops, or a change of secretaries, the debt was often cancelled. The new plan suggested by the Board discontinued the sending of contributions for State work to New York, established a Convention office, and elected a treasurer to receive and disburse gifts from the churches. By the new arrangement the Convention secretary, at stated times, sent to the New York office a requisition for salaries for all missionaries, based on service rendered. The Society then paid to the Convention its share of the salaries, and the Convention paid—in one check—each missionary the portion of his salary furnished by the Convention and the Society. The effect of this change was electric. The Society lost in intimate relationship with its missionaries, but the Convention gained in prestige, self-respect, initiative and leadership; and this was what the Society desired to accomplish. Every Western State board and its secretary quickly felt the urge of new responsibilities and the State Convention early lost the feeling that it was the dependent child of the Society.

The same plan was introduced with the German Baptist Conference and led to similar excellent results. The eastern Conventions and City Mission Societies also agreed to pay the Society's part toward the salaries of the foreign-speaking missionaries who labored within their borders and acted as its agents.

The second action of the Society to stimulate the work of the western Conventions was taken in the course of the New World Movement, when, in 1921, it transferred from its budget to the budgets of the stronger western Conventions the amount which it had been spending for English-speaking and Scandinavian missionaries. This transfer of English-speaking mission work was only doing in a day what had been gradually accomplished in Michigan, Wisconsin, Iowa, Ohio, Indiana, and Illinois. The Society retained, however, in all the western Conventions its evangelistic, Christian center, colporter, chapel-car, Asiatic, non-Scandinavian foreign-speaking, and church edifice types of work.

In the repeated transfer of missionary responsibilities through the century, the Board has always stood ready to assist in the anticipated changes that time and new forms of work might bring about. In certain areas the Society's tasks seem never to end. It suddenly appears on the ground when new frontiers are developed by irrigation; when new national groups colonize—not only in the cities, but also in the rural sections; when numerous small communities revert to a condition bordering on paganism; when industries move from cities to the smaller towns, or are transferred to States whose laws are more lenient and where the electric current furnishes cheaper power.

A third change, which strengthened the State Conventions and the Class A City Mission Societies, was made in 1921, when the Society transferred to these organizations all contingent mortgages; requiring them, however, to create and maintain from any collections from such mortgages a fund to be known as " The Home Mission Edifice Fund," to be administered by them in their several territories and secured by proper mortgages, agreements, and insurance protection, and report to be made yearly to the Society. Since this plan became effective in 1922 the Society has transferred loans to the approximate amount of $996,250.

As in the past, every missionary problem finds its solution in the expenditure of life and treasure. The Home Mission Society, that for a hundred years has been building the denomination, has always suggested immensity, spiritual force, resourcefulness, and religious statesmanship.

Through the century the Society has shared its spiritual property with the poor man at the nation's gate; it has divided its loaf with needy souls; it has given its cloak to the man who asked for a coat; it has walked the second mile with the smaller mission societies that could not tread alone the dusty pathway of service; and it has been entrusted with the gifts of the wealthy and the mites of the widow, transmuting these gifts into lives redeemed by the grace of God.

This Society, with its great resources, will have a growing share of responsibility in the more serious vicissitudes through which the lesser missionary agencies may pass. In the future the Society's officers and far-flung lines of missionaries in the several States will continue to note from their spiritual watch-towers every emergency in State or national life, always with the desire to provide amply and promptly for all contingencies, to warn others of approaching storms and interpret in terms of Christian statesmanship the movements of racial groups and the social trends within the six nations in which its missionaries labor.

The Society began its work when the population of the country did not exceed fourteen millions; it will still be performing its missionary service among the two hundred million and more who may some day live within its borders. Its abounding life means that no needy part of the land, however suddenly overwhelmed by new or painful conditions, shall lack the means to be saved.

In the virile life of this Society is wrapped up the success and welfare of all the smaller societies, as is the prosperity of the States and cities in the nation itself.

The Society has never been a great siphon for distributing missionary gifts from one part of the country to the other and allowing them to mingle and flow blindly without intelligent direction. It has been a reservoir receiving gifts, that naturally flowed from the churches, and conducting them, through carefully constructed channels, to the neediest parts of remote areas.

Had it withheld its gifts in any one of the hundred years, many people would have thirsted for the water of life. The Society has been a wise distributer of the gifts of the strong for the assistance of the weak. It has been a trustee investing talents of service and money in the souls of needy people. It has been the loving parent, equally interested in every member of the large and widely scattered family, assisting one son with the gift of another, and uniting the more mature in the education and success of the younger children who would later come to their strength and spiritual majority. It has set up the growing youth in business, helped him to plan and enlarge his spiritual enterprise, furnished him capital for his important ventures, stimulating his faith, his industry, and his courage till he was able to face the battle of missionary and church life alone.

The Society has been the strong bank with firm lines of credit, maintaining an even distribution of spiritual currency that has given stability to many missionary enterprises. It has assisted in the day of harvest and when the drought was long, or catastrophe overtook the churches, in city or State, it has nationally appealed for means to ameliorate the distress of the people.

The Society has been a great transcontinental, interstate missionary transportation company, which has sent leaders and supplies for the opening of new districts and for the intensive development of older States. It has been a great national promoter, watching for opportunities hitherto unseen or neglected, rushing into the new areas and passing through open doors into Alaska, Cuba, Puerto Rico, Mexico, Jamaica, Haiti, and Central America, to establish the business of the Lord on a self-sustaining basis.

The Society has been a wise physician, taking supplies of medicine and food to regions where the people were in sudden want because of fire, floods, storms, and earthquakes. It has been the architect to draw the plans of Christian education for retarded peoples, for church edifice extension, and for the work of the many State and city societies with which it has been intimately connected. It has been the master builder of the denomination, in aiding to erect many schools and charitable organizations that line the pathway of the century along which its missionaries have walked.

XIX

INVISIBLE HARVESTS

The complete story of the hundred years of missionary work by the Society is not fully told in the number of churches organized, temples of worship erected, conversions and baptisms reported, Sunday schools established, and sermons preached. The narrative of these facts which can be tabulated makes an appeal all its own. The visible Baptist denomination in the growing West, and to a varying degree in other parts of the nation, is the result in a large measure of the Society's missionary service.

The invisible harvests, however, are just as real, though sometimes overlooked, and are the fragment aftermath that has always followed the preaching of the gospel and the furtherance of missionary undertakings. Nearly every Baptist institution of learning in the Western and Central States grew out of the suggestion and cooperation of the early missionaries, some of whom gave liberally of their limited means for the establishment of what are at the present time flourishing Christian colleges.

The first missionary of the Society, Thomas W. Merrill, to whose father's energy and vision can be traced the beginnings of Colby College, repeated his father's accomplishment in the organization of Kalamazoo College, to which he later gave $10,000. Ezra Fisher had much to do with the formation of Franklin College. Hezekiah Johnson and Ezra Fisher were the moving spirits in the founding of Linfield College, which received substantial monetary gifts from both men. John M. Peck had a decisive part in the establishment of Shurtleff College, and made valuable contributions to it during its early history. Jonathan Going was one of the early presidents of Denison University. C. A. Woody was influential in the formation of the Berkeley Baptist Divinity School. And these are only a few of the definite contributions made by missionaries in the educational development of the West.

The same story might be told concerning the establishment of orphanages, homes for the aged, hospitals, and other charitable institutions which the denomination has so generously endowed. Missionaries have also contributed greatly to the dynamic idealism which has made the denomination socially-minded in many phases of human activity. Its contribution to the field of missionary cooperation will be increasingly realized as future years reveal cumulative effects.

Under primitive conditions in the early decades and subsequent years, the influence of the missionaries on family life led to results which cannot be overestimated. In their itinerant journeys they were always entertained in the homes of the people, and their presence left an impress on the lives of parents and children that could never be effaced. From the firesides of those simple western homes went forth thousands of boys and girls to the higher institutions of learning to secure an education which the missionaries had urged them to obtain, in order that they might make a fitting contribution to their generation and live as heroically in their business and professional life as did their parents in a pioneer and frontier environment.

In recent years, at great denominational gatherings, speakers have often asked how many of those present had been converted in rural and missionary areas. Invariably the response has shown that from such regions have come a surprisingly large number of those who have become the leaders in educational, social, and religious activities. At one such meeting, the brilliant teacher of a Bible class of one thousand young women stated that she had received her inspiration to Christian service in a little western mission church whose life was saved by a contribution of five hundred dollars from the Society. This gift enabled the church to have a suitable house of worship. She recalled the enthusiasm with which her father read the good news, first to his own family and then to the grateful congregation.

The Society has doubtless had a strong and inspiring influence upon the lives of certain men who, little realizing the resources that would later come to them, have amazed the world by their wise distribution of great gifts for the general welfare of mankind.

Every American problem has always been a missionary problem, and every reform has had among its most zealous advocates the missionaries of the Society, or those who were trained in Christian institutions they had fostered, or whose lives were inspired by their spiritual message. The sanctity of the home, legislation regulating and limiting divorce, the cause of temperance, the enforcement of law, the liberation of the slaves, the purification of government, the elevation of women, the watch-care of children, social remedial legislation, the introduction of ethical standards into financial and fiduciary relationships, and the elimination of racial prejudice, have had no more enthusiastic or able supporters than the missionaries and the Christian social agencies which have followed in the train of the reformers of the last century.

In ways that have never been stated in the annual reports, the Society's representatives have helped in setting up human and ethical standards which have guided the government in its relations with the Indians, with the Negroes, and with the racial groups that have come in such great numbers to America to take their part in the population of the nation. These tell another story which will impress future historians when they describe the native forces which helped to establish the kingdom of God in the New World.

The Society has assisted in building in Mexico, Central America, and the West Indies, democratic ideals, religious policies, a constructive educational system, and agencies that have ameliorated social conditions which have resulted from the mixture of races, religious persecution, and chaotic social inheritances from a confused past.

Edward Steiner, in his fascinating portrayals of the penetration of the American spirit and ideals into the lives of the people of eastern Europe, has led the way to extensive studies which the Christian forces will appreciate when the prejudices, confusions, and reverberations of the World War have passed. In a limited area in Italy many Protestant churches have been started through the influence of converts from the evangelical missions of the United States, who had returned to their native land and formed groups of congenial friends into Christian organizations.

Charles A. Brooks, in the final chapter of his book, *Through the Second Gate,* showed how strong Christian men and women, who had returned from America to their homes in eastern Europe, organized churches and institutions, the influence of which has been very great.

These are a few of the numerous by-products of the teachings of the Christian religion from the lips of missionaries who have toiled with zeal. They will multiply with the centuries. As the monks of Constantinople, in the building of the Church of St. Sofia, made their contribution by pouring into the growing walls of their temple of worship the attar of roses which they had saved against the burial of their dead—the fragrance of which was long detected by reverent worshipers when they knelt in the completed edifice—so the love, hope, faith, devotion, and sacrifice of the missionaries of The American Baptist Home Mission Society have been poured out, as a sweet savor of Christ, in the building of the temple of Christian truth in the lives of men, women, and children; a multitude of whom in their worshipful moments rise up to thank God for the spiritual gifts of those who have passed to their eternal home.

XX

YESTERDAY AND TOMORROW

The spiritual victories during the first century of the Society's expanding life were won by its missionaries; at this century's close their successors labor in thirty-nine States of the Union and five Latin-American Republics. When the second century begins, the missionaries will be employing sixteen languages in proclaiming the gospel to those who come to America to seek their fortune— a fortune they will find in a faith that will bring to them citizenship in heaven.

The earlier men commissioned to serve in the West often labored till strength failed—and so reached the land " where pangs of homesickness are no more."

With their hearts intent on the Inner Presence, they struck the flinty rocks of opposition and flashed a light to their fellow men. They taught that faith is the path of the Christian life. Like Augustine, they trembled because they knew they were not like Christ and were thrilled because they felt that they were like him. Their labors, their messages, and their sacrifices immortalized them, and the surest proof of their greatness is that the world will not allow their memory to die.

They combined the boldness of the Hebrew prophets with the energy of the apostles. They were among the Master's master workmen in America. They easily conversed on high themes, with a rich spiritual vocabulary, and their words, spoken with a heavenly accent, breathed optimism and good cheer. They lived on a high plane and wrought well; but often their years were few. They laid up treasures in heaven and gave to their churches the true riches that crop failures could not destroy. They were content to be humble interpreters of Christ, transmuting the gospel in the crucible of their inner experience and giving it to others in the pure coin of the heavenly realm, to become the circulating medium with which the business of the kingdom of God was transacted in their many mission fields. Having the grace of God in their hearts and revealing it all unconsciously in their ministry, they regarded the world as their parish and led their churches to look beyond their own horizons to give to mission work at home and abroad.

They worked with sunburned faces and blistered hands and were worn by privation and exposure, but what the denomination is today in the western areas is in a large measure the result of their vision and sacrifice. They were always the leaven working for righteousness in the frontier community, and their strategy in founding churches and Christian institutions was born of their spiritual intuitions.

Measured in terms of peace, joy, faith, hope, love, and loyalty, they were great men.

Tomorrow the Society's missionaries, still intent on winning to Christian discipleship the peoples who have entered the nation from all the continents, will also endeavor to Christianize the industrial and social life of the communities in which they are found.

The divine plan completes the tasks of yesterday by the labors of later workmen. These servants of Christ will build superstructures on foundations laid by others; they will dig for gold in the mines that earlier men discovered; they will macadamize the roads that pioneers cut through the forests; their hearts will beat stronger because other hearts were broken by cruel oppression; they will gather fruit from the trees which others planted, and find rare gems on the farms others cleared.

Only Christ can make the work of tomorrow supplement the labor of yesterday, and his constant superintendence of all mission work gives completeness to what would otherwise be fragmentary.

No one had ever foretold the long processions of eager people, wending their way from many nations to America in the last three centuries. The development of the new continent has furnished a long line of surprises. The Puritans timidly built a road a few miles into the wilderness, supposing they would never need a longer one, and the wisest men of later generations had small thoughts concerning the country's growth and the development of its resources.

In tomorrow's national expansion, which no one can foresee, our Society, with its knowledge of religious trends, will divine the missionary plans it must make to enlarge its spiritual undertakings. And because the missionaries will continue to mold the promising human lives of those who have come from other lands, the greatest future exports of America will not be her grain and manufactures, but the men and women, educated in the air of freedom, trained for Christian service and fortified by the power of Christ, who will be scattered among many nations as the living seed of the kingdom of God.

The home missionary work of American Baptists will be as imperatively demanded in the next century as in the past; but it will be advanced in a spirit of Christian comity and fraternal fellowship with other evangelical bodies. The keywords of this coordinated advance will be: No community in America neglected; no missionary work duplicated; no mission plans colliding; no mission funds wasted; all studying the work of each; each laboring for the success of all; and spiritual conquests through missionary cooperation.

APPENDIX

I. Presidents of the Society.
II. Secretaries, Superintendents, and Treasurers.
III. Appointees with Special Duties.
IV. Chairmen of the Board.
V. Members of the Board.
VI. Presidents and Principals of Schools.
VII. Dates of Organization of State Conventions.
VIII. Dates of Organization of City Mission Societies.
IX. Original Act of Incorporation.
X. Act of Incorporation as Amended.

I

PRESIDENTS OF THE SOCIETY

Hon. Heman Lincoln	1832–1845
Hon. Friend Humphrey	1845–1847
Hon. Isaac Davis	1847–1855
Hon. Albert Day	1855–1858
John P. Crozer	1858–1860
James E. Southworth	1860–1861
Hon. Ira Harris	1861–1862
J. W. Merrill	1862–1864
M. B. Anderson	1864–1866
Hon. J. M. Hoyt	1866–1870
Hon. William Kelly	1870–1871
Hon. J. M. S. Williams	1871–1873
Samuel A. Crozer	1873–1876
Hon. Robert O. Fuller	1876–1879
Hon. William Stickney	1879–1881
Hon. James L. Howard	1881–1884
John B. Trevor	1884–1885
Samuel Colgate	1885–1888
Hon. C. W. Kingsley	1888–1891
Hon. E. Nelson Blake	1891–1894
Hon. H. K. Porter	1894–1897
Stephen Greene	1897–1900
E. M. Thresher	1900–1904
Hon. W. S. Shallenberger	1904–1907
Hon. E. H. Haskell	1907–1910
Fred A. Wells	1910–1912
Charles T. Lewis	1912–1913
D. K. Edwards	1913–1915
Frank C. Nickels	1915–1917
Rev. W. S. Abernethy	1917–1918
Rev. J. C. Massee	1918–1919
Charles R. Brock	1919–1922
F. W. Freeman	1922–1924
Hon. Frank S. Dietrich	1924–1926
F. P. Beaver	1926–1927
Hon. Grant M. Hudson	1927–1928
Harvey O. Dobson	1928–1932

II

SECRETARIES, SUPERINTENDENTS, AND TREASURERS

Corresponding Secretaries

Rev. Jonathan Going	1832–1837
Rev. Luther Crawford	1837–1839
Rev. Benjamin M. Hill	1840–1862
Rev. Jay S. Backus	1862–1874
Nathan Bishop	1874–1876
Rev. Sewall S. Cutting	1876–1879
Rev. Henry L. Morehouse	1879–1893
Gen. Thomas J. Morgan	1893–1902
Rev. Henry L. Morehouse	1903–1917

Executive Secretaries

Rev. Charles L. White	1917–1929
Rev. Charles A. Brooks	1930–1931

Other Secretaries, Assistants, and Superintendents

Rev. James B. Simmons	Corresponding Secretary, Education and Southern Department	1867–1873
Rev. E. E. L. Taylor	Corresponding Secretary, Church Edifice Fund	1869–1874
Rev. Henry L. Morehouse	Field Secretary	1893–1902
Rev. Elijah E. Chivers	Field Secretary	1903–1907
Rev. Lemuel C. Barnes	Field Secretary	1908–1917
	Secretary English-Speaking and Indian Missions	1917–1924
Rev. Howard B. Grose	Editorial Secretary	1903–1909
Rev. Malcolm MacVicar	Superintendent of Education	1890–1900
Rev. George Sale	Superintendent of Education	1906–1912
Rev. Gilbert N. Brink	Superintendent of Education	1915–1917
	Secretary of Education	1917–1919
Rev. George Rice Hovey	Secretary of Education	1919–1930
Owen C. Pope	Superintendent of Church Edifice Work	1885–1891
D. W. Perkins	Superintendent of Church Edifice Work	1893–1910
Rev. Frank H. Divine	Secretary of Church Edifice Work	1917–1921
Rev. John S. Stump	Assistant Secretary	1920–1926
	Secretary of Church Edifice Work	1926–1930
Rev. Charles E. Tingley	Associate Secretary	1928–1930
	Secretary of Church Edifice Work	1930–
Rev. Carlos M. Dinsmore	Secretary of Church Edifice Work	1931–
Rev. James M. Bruce	Superintendent of Foreign-Speaking Missions	1905–1912
Rev. Charles A. Brooks	Superintendent of City and Foreign-Speaking Missions	1914–1917
	Secretary of City and Foreign-Speaking Missions	1917–1924
Rev. Frank A. Smith	Secretary of Missions	1924–1930
	Secretary of Missions in the United States	1930–
	Secretary of Education in the United States	1930–
Rev. Charles S. Detweiler	Superintendent of Missions in Latin America	1919–1927
	Secretary of Missions in Latin America	1927–
Rev. H. F. Stilwell	Superintendent of Evangelism	1918–1927
Rev. B. T. Livingston	Superintendent of Evangelism	1927–1930
Rev. Rolvix Harlan	Secretary of Social Service and Rural Community Work	1919–1922
Rev. Coe Hayne	Assistant Secretary	1919–1930
	Secretary of Publicity, Literature, and Research	1930–

George E. Merrill	Secretary of Architecture	1920–
William W. Bliss	Assistant Corresponding Secretary	1880–1888
E. L. Marston	Assistant Corresponding Secretary	1888–1889
D. W. Perkins	Assistant Corresponding Secretary	1889–1892
Rev. Alex. Turnbull	Assistant Corresponding Secretary	1893–1908
Rev. Charles L. White	Associate Corresponding Secretary	1908–1917

Treasurers

William Colgate	1832–1836
Runyon W. Martin	1836–1848
Charles J. Martin	1848–1856
James E. Southworth	1856–1857
D. C. Whitman	1857–1858
Ebenezer Cauldwell	1858–1871
William A. Gellatly	1871–1873
Joseph B. Hoyt	1873–1884
William Phelps	1884–1885
J. Greenwood Snelling	1885–1897
D. A. Waterman	1897–1899
Frank R. Hathaway	1899–1903
Frank T. Moulton	1903–1919
Samuel Bryant	1919–

District Secretaries and Superintendents

Rev. J. B. Olcott	1862–1865
Rev. Samuel B. Swaim	1862–1865
Rev. M. G. Hodge	1863–1865
Rev. D. B. Purinton	1863–1865
Rev. O. B. Stone	1864–1866
Rev. J. W. Parker	1865–1867
Rev. James French	1865–1867 1877–1880
Rev. Alanson P. Mason	1866–1892
Rev. Thomas Swaim	1868–1884
Rev. Stephen B. Page	1871–1880
Rev. Henry V. Jones	1872–1874
Rev. J. N. Webb	1874–1879
Rev. A. E. Mather	1874–1875
Rev. Elihu Gunn	1875–1878
Rev. C. P. Sheldon	1876–1888
Rev. William Haigh	1878–1898
Rev. James Cooper	1880–1886
Rev. S. W. Marston	1881–1887
Rev. O. C. Pope	1881–1885
Rev. J. C. Baker	1882–1888
Rev. Ethan B. Palmer	1884–1908
Rev. Edward Ellis	1886–1890
Rev. Hubert C. Woods	1887–1898
Rev. W. J. Simmons	1887–1890
Rev. Halsey Moore	1889–1896
Rev. Dwight Spencer	1889–1901
Rev. E. H. E. Jameson	1890–1908
Rev. F. T. Hazlewood	1892–1908
Rev. N. B. Rairden	1894–1907
Rev. O. A. Williams	1894–1908
Rev. Judson B. Thomas	1895–1909
Rev. C. A. Wooddy	1895–1918
Rev. W. E. Powell	1895–1901
Rev. Schuyler C. Fulmer	1896–1912
Rev. D. D. Proper	1898–1914
Rev. John S. Stump	1901–1919
Rev. Samuel McBride	1901–1908
Rev. James H. Franklin	1904–1906
Rev. Bruce Kinney	1907–1920
Rev. J. E. Norcross	1908–1913
Rev. Frank H. Divine	1908–1917
Rev. Jacob Sallade	1908–1910
Rev. Alonzo M. Petty	1908–1919
Rev. J. Y. Aitchison	1910–1916
Rev. C. A. Cook	1909–1915
Rev. T. G. Field	1910–1912
Rev. Frank Peterson	1910–1919
Rev. J. A. Maxwell	1910–1913
Rev. Wilson Mills	1912–1914
Rev. Chas. E. Stanton	1912–1919
Rev. P. H. J. Lerrigo	1913–1917
Rev. W. G. Russell	1913–1917
Rev. G. W. Cassidy	1915–1919
Rev. A. W. Rider	1915–1919
Rev. William A. Hill	1917–1918
Rev. R. E. Farrier	1918–1919

III

APPOINTEES WITH SPECIAL DUTIES

J. Foster Wilcox	Director of Brotherhoods	1919–1923
Alonzo M. Petty	Field Representative	1924–
James F. Turnbull	Auditor of Schools	1924–
John M. Hestenes	Director of Christian Centers	1923–
Edwin R. Brown	Director of Mexican Work in the United States	1918–
Bruce Kinney	Joint Division Secretary	1919–1923
	Director of Indian Missions	1923–
George L. White	Joint Division Secretary	1919–1923
Charles R. Shepherd	Director of Chinese Work	1919–
Theodore Fieldbrave	Missionary to the Hindus	1919–
Edwin E. Sundt	Director of Town and Country Work	1929–
Julius Kish	General Missionary to the Hungarians	1930–
Charles S. Detweiler	General Missionary for Puerto Rico	1914–1919
George A. Riggs	General Missionary for Puerto Rico	1919–
A. B. Rudd	General Missionary for (S.) Puerto Rico	1899–1905
	General Missionary for Puerto Rico	1905–1914
H. P. McCormick	General Missionary for (N.) Puerto Rico	1899–1905
Robert Routledge	General Missionary for Cuba	1918–
H. R. Moseley	General Missionary for Cuba	1899–1913
A. B. Howell	General Missionary for Cuba	1913–1917
D. A. Wilson	General Missionary for Cuba	1917–1918
	General Missionary for Nicaragua	1918–1923
George H. Brewer	General Missionary for Mexico	1906–1919
	General Missionary for Mexico and Central America	1917–1919
A. B. Rudd	General Missionary for Mexico	1919–1926
Ernesto Barocio	General Missionary for Mexico	1927–
William Keech	General Missionary for Salvador	1912–1923
Percy T. Chapman	General Missionary for Salvador	1923–1928
John G. Todd	General Missionary for Salvador	1928–
A. Groves Wood	General Missionary for Haiti	1923–
Charles S. Scott	General Missionary for Nicaragua	1927–

IV

CHAIRMEN OF THE BOARD

Rev. Archibald Maclay	1832–1839
Rev. Spencer H. Cone	1839–1845
Rev. Elisha Tucker	1845–1849
Rev. Spencer H. Cone	1849–1855
Rev. Elias L. Magoon	1855–1856
Rev. Marvin G. Hodge	1856–1861
Daniel M. Wilson	1861–1864
Rev. Thomas D. Anderson	1864–1869
Albert B. Capwell	1869–1880
Samuel S. Constant	1880–1884
Rev. Edward T. Hiscox	1884–1897
Rev. Alvah S. Hobart	1897–1900
Rev. W. C. P. Rhoades	1900–1904
Edward J. Brockett	1904–1908
Rev. Alvah S. Hobart	1908–1910
David G. Garabrant	1910–1924
Rev. Frank M. Goodchild	1924–1926
Rev. Rivington D. Lord	1926–

V

MEMBERS OF THE BOARD

1832–1932

Rev. Archibald Maclay	1832–1839
Rev. Spencer H. Cone	1832–1845 1848–1855
Rev. Charles G. Sommers	1832–1848
Rev. Duncan Dunbar	1832–1840
Rev. C. C. P. Crosby	1832–1835
Charles L. Roberts	1832–1833 1834–1838
Nathan Caswell	1832–1834
William Winterton	1832–1842
Timothy R. Green	1832–1840
George W. Houghton	1832–1836
Rev. William R. Williams	1833–1843
Ephraim Corning	1833–1834
Rev. Leland Howard	1834–1837
John Bowen	1835–1836
Rev. George Benedict	1836–1848
William Colgate	1836–1842 1845–1846
John A. Miller	1836–1842
Rev. John Dowling	1837–1839 1844–1850 1861–1862
Rev. John Blain	1837–1838
Rev. Silas Ilsley	1838–1842
Rev. Jacob H. Brouner	1838–1847
Rev. Aaron Perkins	1839–1844
James H. Townsend	1839–1842
Rev. Wm. W. Everts	1840–1850
Roger Pegg	1840–1842
Rev. Horatio Leonard	1840 (2 mos.)
Rev. Elisha Tucker	1842–1848
Rev. Alonzo Wheelock	1842–1848
Rev. James L. Hodge	1842–1858
John L. Everitt	1842–1843
J. T. Bertine	1842–1844
J. N. Wyckoff	1842–1843
Rev. Henry Davis	1843–1848
Peter Balen	1843–1844
James Appleton	1843–1848
Rev. Edward Lathrop	1844–1855 1860–1861 1863–1869 1874–1905
Rev. E. E. L. Taylor	1844–1854 1855–1866
Rev. David Bellamy	1846–1850
Rev. John T. Seely	1846–1852
Abram Denike	1846–1847
Rev. Ira R. Steward	1847–1855
Rev. Alanson P. Mason	1847–1849
J. E. Southworth	1848–1856 1858–1860
A. B. Capwell	1848–1857 1871–1880
Rev. Stephen Remington	1848–1852
John Dowley	1848–1850
Rev. Bartholomew T. Welch	1849–1850
H. P. Freeman	1849–1852 1856–1862
Rev. Elias L. Magoon	1850–1854 1855–1858
Rev. Herman J. Eddy	1850–1855
Rev. Jay S. Backus	1850–1857
Rev. Morgan J. Rhees	1850–1853
Loomis Ballard	1850–1861
Rev. Thomas Armitage	1850–1851 1868–1875
Rev. Isaac Wescott	1851–1855
Rev. J. W. Taggart	1852–1855
Rev. A. D. Gillette	1852–1855 1857–1860
Rev. J. R. Stone	1853–1854
Rev. H. C. Fish	1854–1861 1862–1878
Daniel M. Wilson	1854–1855 1859–1873
William Phelps	1854–1855 1885–1897
Ebenezer Cauldwell	1855–1858
C. W. Thomas	1855–1859
Rev. Marvin G. Hodge	1855–1861
Rev. O. S. Stearns	1855–1856
Richard Stout	1855–1860
S. K. Wightman	1855–1860
Rev. W. H. Parmly	1855–1862 1866–1867 1870–1893
D. C. Whitman	1856–1857
J. B. Peck	1857–1865
Z. Ring	1857–1860
A. H. Burlingham	1858–1859
Rev. J. S. Holme	1858–1864
Rev. H. G. Weston	1859–1868

F. S. Miner	1859–1862
D. J. Yerkes	1861–1865
Avery Bill, Jr.	1861–1866
J. G. Whipple	1861–1866
Rev. C. C. Norton	1861–1867
Smith Sheldon	1862–1874
Rev. Howard Osgood	1862–1868
John Westervelt	1862 (4 mos.)
John M. Davies	1862–1865
Rev. Thomas D. Anderson	1862–1880
Rev. George E. Horr	1864–1866
Nathan Bishop	1865–1874 1877–1880
Rev. David Moore	1865–1876
George B. Durfee	1865–1867
Rev. J. B. Thomas	1866–1868 1876–1883
Samuel Vernon	1866–1869
Rev. Robert Lowry	1866–1870
J. Q. Preble	1867–1880
Rev. William T. Dixon	1867–1870
Rev. J. C. Haselhuhn	1867–1869
Jacob F. Wyckoff	1868–1873
Rev. Wayland Hoyt	1868–1870
Samuel S. Constant	1869–1884
Rev. L. A. Grimes	1869–1873
Rev. J. D. Fulton	1869–1878
Rev. Joseph F. Elder	1870–1885
William A. Gellatly	1870–1873
Rev. William Hague	1873–1875
Rev. Galusha Anderson	1874–1876
Edward Austen	1874–1876
William A. Cauldwell	1875–1886 1891–1893
Rev. E. T. Hiscox	1875–1902
Rev. S. S. Cutting	1876 (5 mos.)
Rev. Alex. Macfarlane	1877–1879
Isaac G. Johnson	1877–1880
Rev. Emory J. Haynes	1878–1883
John H. Deane	1878–1885
Rev. Daniel Read	1879–1880
Rev. John Peddie	1880–1882
Rev. Albert G. Lawson	1880–1885
Benjamin F. Judson	1880–1890
John P. Townsend	1880–1884
W. H. Jameson	1881–1885
Rev. T. E. Vassar	1881–1888
Rev. Edward Judson	1881–1882
Leonard D. White	1883–1884
Rev. H. M. Sanders	1883–1886
Leonard Richardson	1883–1886
Stephen H. Burr	1884–1900
Rev. Christopher Rhodes	1885–1888
Colgate Hoyt	1885–1888
Rev. R. S. MacArthur	1885–1887
J. B. Hoyt	1885–1888
Hon. Francis Wayland	1886–1904
Charles H. Dutcher	1886–1890
Fred C. Linde	1886–1887
Rev. R. B. Kelsay	1887–1896
Rev. N. E. Wood	1887–1892
Rev. C. D'W. Bridgman	1888–1891
Rev. Daniel C. Eddy	1888–1896
Charles E. Dingee	1889–1890
A. J. Robinson	1889–1896
Rev. W. C. P. Rhoades	1889–1918
Rev. Alvah S. Hobart	1889–1918
J. Ashton Greene	1890–1904
W. D. Bancker	1890–1893
Rev. W. H. P. Faunce	1890–1899
Rev. John L. Campbell	1892–1898
Edward J. Brockett	1893–1918
D. A. Waterman	1894–1899
Rev. Frank M. Ellis	1895–1897
Rev. R. B. Hull	1896–1900
Rev. Cornelius Woelfkin	1896–1899 1912 (6 mos.)
Stephen H. Plum	1896–1906
Wallace Buttrick	1896–1902
J. B. Manning	1896–1898
Rev. J. T. Beckley	1896–1899
C. F. Meek	1896–1897
Rev. F. J. Parry	1896–1902
C. B. Canfield	1896–1909
L. J. P. Bishop	1897–1898
Rev. W. C. Bitting	1898–1901
L. H. Blackman	1898–1910
Rev. B. B. Bosworth	1898–1906
Rev. M. F. Negus	1898–1900
C. R. Hetfield	1899–1909
Rev. E. T. Tomlinson	1899–1920
Mortimer J. Ennis	1899–1902
Rev. John Humpstone	1900–1904
D. L. Wilcox	1900–1906
Rev. Alvah E. Knapp	1900–1907
F. Bristow	1900–1902
I. W. Maclay	1901–1909
Rev. E. E. Chivers	1901–1902
Edgar O. Silver	1902–1909
Rev. R. P. Johnston	1902–1907
Rev. C. A. Cook	1902–1905
Gardner Colby	1903–1907
Rev. W. W. Pratt	1903–1908
Rev. Frank M. Goodchild	1903–1928
W. A. Grippin	1904–1911
J. G. Affleck	1904–1914
Rev. Carl D. Case	1904–1907 1910–1911
Ezra H. Stevens	1905 (5 mos.)
D. G. Garabrant	1906–1924
Rev. Kerr B. Tupper	1906–1907
Rev. Thomas J. Villers	1906–1915
James McIlravy	1907–1914
Rev. A. H. C. Morse	1907–1912
Rev. J. H. Randall	1907–1912
Rev. W. M. Lawrence	1908–1912

Rev. R. E. Farrier	1908–1918
Gilbert Johnson	1908 (8 mos.)
W. L. Perkins	1909–1919
W. A. Conner	1909–1912
James M. Hunt	1909–1914
Edgar L. Marston	1909–1916
Rev. Arthur T. Fowler	1910–1926
Rev. Curtis Lee Laws	1910–1912
Fred P. Beaver	1910–1912
Rev. E. J. Bosworth	1910–1912
Rev. John Snape	1910–1914
G. G. Davis	1910–1913
Rev. Jacob Sallade (Died a few weeks after his election)	1910
William J. Grippin	1911–
A. C. Tuxbury	1911–1912
Bert E. Underwood	1911–1913
Rev. Rivington D. Lord	1911–
Rev. F. T. Galpin	1912–1921
Rev. H. G. Beeman	1912–1915
Rev. H. J. Vosburgh	1912–1924
Rev. R. T. Wiltbank	1912–1914
William B. Hale	1913–
Rev. R. M. Vaughan	1913–
James A. de Armond	1913–1914
J. Herbert Case	1913–1916
W. W. Fry	1913–1919
Samuel Hird	1914–1918
Rev. Groves W. Drew	1914–1918
George W. Palmer	1914–1929
Rev. F. O. Belden	1914–1918
Maximilian Schimpf	1914–
Horace L. Day	1914–1917
Samuel Bryant	1915–1919
Rev. John R. Brown	1915–1922
Rev. Avery A. Shaw	1915–
Hunter S. Marston	1915–1916
Sidney Clark	1917–1919
Rev. Frederick Lent	1918–
Rev. John M. Moore	1917–1929
Richard Edie	1917–1923 1924–
G. E. Merrill	1918–1920
Rev. Frank A. Smith	1918–1924
H. B. Clark	1919–
E. E. Rogers	1919–
Henry Buermann	1919–1920
Arthur L. Lesher	1919–1924
E. J. Marston	1919–1921
George S. Knapp	1919 (5 mos.)
Mrs. A. F. Gale	1919–1922
C. H. Prescott	1919–1928
Rev. R. M. Traver	1919–1924
Mrs. George C. Moor	1920–1926
Harvey O. Dobson	1920–1928
Rev. C. Wallace Petty	1920–
Rev. George D. Knights	1921–1927
Rev. P. H. McDowell	1921–
Rev. Austen K. de Blois	1922–
Mrs. I. H. O'Harra	1922–
Rev. Alfred Wms. Anthony	1923–
Harry B. Canby	1924–1926
S. W. Huff	1924–1926
Mark D. Stiles	1924–1928
Rev. Walter B. Hinson	1924–1926
T. Rawlins Adams	1926–1930
Rev. C. O. Johnson	1926–
Mrs. R. E. Olds	1926–
Rev. F. M. Swaffield	1926–
George L. Allin	1926–
Marc. H. Bridge	1927–1930
Harry E. Bailey	1928–
Rev. J. F. Fraser	1928–
Albert W. Field	1929–1930
Rev. Howard C. Whitcomb	1929–
Rev. Albert W. Beaven	1929–
W. D. Gherky	1929–1930
F. W. Freeman	1930–
Rev. Gordon Palmer	1930–
Rev. R. S. Beal	1930–
Harry A. Gilman	1930–

VI

PRESIDENTS AND PRINCIPALS OF SCHOOLS

NEGRO SCHOOLS

Benedict College, Columbia, South Carolina. (Formerly Benedict Institute.)

Rev. Timothy S. Dodge, Principal, 1871–1876.
Rev. Lewis Colby, Principal, 1876–1879.
Rev. E. J. Goodspeed, Principal, 1879–1880; President, 1880–1881.
Rev. Charles E. Becker, President, 1881–1895.
Rev. Abram C. Osborn, President, 1895–1911.
Rev. Byron W. Valentine, President, 1911–1921.
Rev. C. B. Antisdel, President, 1921–1930.
Rev. John J. Starks, President, 1930–.

Bishop College, Marshall, Texas.

Rev. S. W. Culver, President, 1881–1891.
Rev. N. Wolverton, President, 1891–1898.
Rev. Albert Loughridge, President, 1898–1901.
Rev. Arthur B. Chaffee, President, 1901–1907.
Charles H. Maxson, President, 1907–1928.
David C. Gilmore, President, 1928–1929.
Joseph J. Rhoads, President, 1929–.

Jackson College, Jackson, Mississippi. (First called Natchez Seminary and located at Natchez, Mississippi.)

Rev. Charles Ayer, Principal, 1877–1880; and President, 1880–1894.
Rev. Luther G. Barrett, President, 1894–1911.
Zachary T. Hubert, President, 1911–1927.
B. Baldwin Dansby, President, 1927–.

Leland College, Baker, Louisiana. (Founded as Leland University, New Orleans, Louisiana.)

Rev. William Rollinson, Principal, 1870–1872.
Rev. S. B. Gregory, Principal, 1872–1874.
Rev. L. B. Barker, President, 1875–1877.
Rev. Marsena Stone, President, 1877–1878.
Rev. Seth J. Axtell, Jr., President, 1879–1881.
J. F. Morton, President, 1881–1882.
Rev. H. R. Traver, 1882–1886, when the school became self-supporting.
In 1923 new buildings were erected at Baker, Louisiana, and the Society once more cooperated with the institution.
J. B. Watson was President from 1923 to 1929.
J. Alvin Bacoats, President, 1929–.

Morehouse College, Atlanta, Georgia. (Founded as Augusta Institute, at Augusta, Georgia, 1869; removed to Atlanta and called Atlanta Seminary, 1879; name changed to Atlanta Baptist College, 1897; name changed to Morehouse College, 1912; made part of Atlanta University, 1929.)

Rev. Joseph T. Robert, Principal, 1870–1879, and President, 1879, until his death in 1884.
Rev. Samuel Graves, President, 1885–1890.
Rev. George Sale, President, 1890–1906, when he became Superintendent of Education of the Society.
John Hope, Acting President, 1906–1907. He was elected President in 1907, and in 1929, when the consolidation was effected, was made President of the new Atlanta University. He continued as President of Morehouse also until 1931, when Samuel H. Archer succeeded him.

Roger Williams College, Nashville, Tennessee. (Founded as the Nashville Institute in 1866.)

Rev. D. W. Phillips, Principal, 1866–1882.
Rev. Wm. Stewart, President, 1883–1885.
Rev. W. H. Stifler, President, 1886–1888.
Rev. Alfred Owen, President, 1888–1895.
Rev. Owen James, President, 1895–1898.
Rev. A. T. Sowerby, President, January–October, 1899.
Rev. P. B. Guernsey, President, 1899–1907.
Temporarily discontinued but reopened on January 1, 1908.
Rev. T. O. Fuller, President, January–September, 1908.
J. W. Johnson, President September, 1908, to June, 1913.
A. M. Townsend, M. D., President, 1913–1918.
Inman E. Page, President, 1918–1920.
Rev. Samuel A. Owen, President, 1920–1923.
John W. Work, President, 1923–1925.
L. H. Harlan, M. D., President, 1925–1927.
Rev. T. O. Fuller, President, 1929–.

Shaw University, Raleigh, North Carolina. (Founded as Shaw Collegiate Institute in 1865.)

Rev. Henry M. Tupper, President, 1865, until his death in 1893.
Rev. Charles F. Meserve, President, 1893, to January 1, 1920.
Rev. Joseph L. Peacock, President, 1920–1931.

Spelman College. (Called Spelman Seminary from 1881 to 1924, made a part of Atlanta University in 1929.)

Miss S. B. Packard and Miss H. E. Giles, Associate Principals, 1881–1891.
Miss Harriet E. Giles became President in 1891, when Miss Packard died, and continued in that office until her death in 1909.
Miss Lucy Hale Tapley was President from 1910 to 1927, then President Emeritus.
Miss Florence M. Read, President since 1927.

Virginia Union University, Richmond, Virginia. (Consolidation of Wayland Seminary, Washington, District of Columbia, and Richmond Theological Seminary, Richmond, Virginia, in 1900.)

Wayland Seminary was founded in 1865.
Presidents: Rev. S. B. Gregory until 1869, when he was succeeded by Rev. G. M. P. King, who served until 1897, when George Rice Hovey became President, serving until the consolidation.
Richmond Theological Seminary was founded in 1867, and had only one President, Rev. Charles H. Corey.
The first President of Virginia Union University was Rev. Malcolm MacVicar, who served from 1900 until his death in May, 1904; Doctor Hovey became acting President in July, 1904, and President in 1905, serving until 1919, when he became Secretary of Education for the Home Mission Society. Dr. W. J. Clark has been President since 1919.

OTHER SCHOOLS

Bacone College, Bacone, Oklahoma.
Presidents: A. C. Bacone, 1880–1896; J. H. Scott, 1897–1905; J. Harvey Randall, 1910–1918; Benjamin D. Weeks, 1918–

International Baptist Seminary, East Orange, New Jersey.
President, Frank L. Anderson, 1920–

Spanish-American Seminary, Los Angeles, California.
President, J. F. Detweiler, 1920–

Colegios Internacionales, El Cristo, Cuba.
Presidents: A. L. Story, 1907–1909; Robert Routledge, 1909–

Mexican Baptist Theological Seminary, Monterrey, Mexico.
Presidents: A. B. Rudd, 1917–1919; A. Trevino, 1919–

Colegio Bautista, Managua, Nicaragua.
Principals: Russell Skeeters, 1924–1927; Lloyd E. Wyse, 1927–

Barranquitas Academy, Barranquitas, Puerto Rico.
Principals: S. S. Huse, Jr., 1927–1931; Miss Florence Latter, 1931–

VII

DATES OF ORGANIZATION OF STATE CONVENTIONS

Massachusetts	1802	Minnesota	1859
New York	1807	West Virginia	1864
Connecticut	1823	Nebraska	1867
Maine	1823	Delaware	1878
Vermont	1824	South Dakota	1881
Ohio	1825	Eastern Washington	1882
Rhode Island	1825	North Dakota	1883
New Hampshire	1826	Utah	1883
Pennsylvania	1827	Oregon	1885
New Jersey	1829	Western Washington	*1887
Indiana	1832	Colorado	1888
Michigan	1835	Southern California	1892
Iowa	1841	Arizona	1892
Illinois	1844	Wyoming	1901
Wisconsin	1844	Montana	1907
Northern California	1852	Idaho	1908
Kansas	1859	Nevada	1911

* Puget Sound Association, covering the same territory, organized in 1871.

VIII

DATES OF ORGANIZATION OF CITY MISSION SOCIETIES

Cleveland, Ohio	1869
Detroit, Michigan	1878
Pittsburgh, Pennsylvania	1880
Buffalo, New York	1880
Philadelphia, Pennsylvania	1880
Kansas City, Missouri	1882
St. Louis, Missouri	1884
Brooklyn, New York	1886
Chicago, Illinois	1889
New York City, New York	1892
Boston, Massachusetts	1899
Los Angeles, California	1906
San Francisco, California	1920
Rochester, New York	1920
Newark, New Jersey	1926
Minneapolis, Minnesota (Twin City)	1930

IX

ORIGINAL ACT OF INCORPORATION

An Act to incorporate The American Baptist Home Mission Society. Became a law April 12, 1843, with the approval of the Governor. Passed by a two-thirds vote.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. All such persons as now are, or may hereafter become, members of The American Baptist Home Mission Society, formed in the city of New York, in the year one thousand eight hundred and thirty-two, shall be, and hereby are constituted a body corporate, for the purpose of promoting the preaching of the gospel in North America.

SEC. 2. The net income of said society arising from their real estate, shall not exceed the sum of ten thousand dollars annually.

SEC. 3. This corporation shall possess the general powers and be subject to the provisions contained in title third of chapter eighteenth of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed.

SEC. 4. This act shall take effect immediately.

SEC. 5. The legislature may at any time modify or repeal this act.

X

ACT OF INCORPORATION AS AMENDED

[Being chapter one hundred and seventeen of the laws of eighteen hundred and forty-three, as amended by chapter thirty-five of the laws of eighteen hundred and forty-nine, and chapter one hundred and ninety-six of the laws of eighteen hundred and seventy-seven, and further amended by chapter five hundred and twenty-eight of the laws of eighteen hundred and ninety-five; and further amended by chapter two hundred and sixty of the laws of nineteen hundred, and further amended by chapter three hundred and fifty-eight of the laws of nineteen hundred and two.]

1. All such persons as are now, or hereafter may become members of The American Baptist Home Mission Society, formed in the City of New York in the year eighteen hundred and thirty-two, shall be, and hereby are, constituted a body corporate by the name of " The American Baptist Home Mission Society," for the purpose of promoting the preaching of the Gospel, for the establishing, maintaining, or aiding Baptist churches or missions, for the acquisition of sites in contemplation of the erection of houses of worship and other buildings, and for the establishing or maintaining, or assisting in the establishing or maintaining of schools and other institutions of learning in connection with its missionary work in North America.

2. It shall be lawful for the members of the said Society, at any time they may elect, to appoint such officers and to make and ordain such by-laws and regulations in relation to their organization and to the management, disposition, and sale of their real or personal estate, the duties and powers of their officers and the management of their corporate affairs as they shall think proper, provided they are not inconsistent with the constitution and laws of this state and of the United States. The executive Board may, on complying with this act and the constitution and by-laws of the Society, and without application to the court, sell, convey, mortgage, lease, or otherwise dispose of any real property, wherever situated, owned by the Society. Any deed, mortgage, lease, or other instrument by which any title or interest is transferred, may be executed by the corresponding secretary and the treasurer of the Society, unless otherwise ordered by its executive board.

3. The said corporation shall have power to receive, take, hold, and enjoy any property, real or personal, by virtue of any devise, bequest, gift, grant, or purchase, either absolutely or in trust, and to accumulate the same for such period as required by the bequest, devise, or gift and not prohibited by law; and to make investments thereof, or of the proceeds thereof, or of any of its funds, wherever and in such manner as may be deemed advisable, and therewith to acquire or erect for its own use or accommodation, or for other purposes, such building or buildings as it may regard advantageous to the interests of the Society, or of the Baptist denomination, with which it is connected; and the said corporation shall also be competent to act as trustee in respect to any devise or bequest pertaining to the object of its corporation; and devises and bequests of real or personal property may be directly made to said corporation, or in trust, for any of the purposes comprehended in the general objects of said Society, and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created; subject, however, in respect to the amount of property it may take and hold, to the restrictions and limitations of existing laws and in respect to devises or bequests from residents of the State of New York, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act in relation to wills."

4. The annual and other meetings of said corporation may be held at such place or places within the United States, and at such time or times as the said corporation may, from time to time, determine.

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